B'NAI B'RITH MAGAZINE

Volume XLI, No. 6 March, 1927

So This Is Jerusalem
By Josiah Edwards

Holiday Makers
By Max Robin

"That Is Not The Way"
By Israel Auerbach

Pacific School of ... Berkeley, Calif.

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Articles bearing the names or initials of the writers thereof do not necessarily express the views of the editors of the B'NAI B'RITH MAGAZINE on the subjects treated therein.

Our Contributors

¶ THE NAME JOSIAH EDWARDS is a nom de plume employed by a well-known contributor to THE B'NAI B'RITH MAGAZINE. He is a native of Jerusalem, and is intimately acquainted with life in the Holy City, both past and present.

¶ DR. ISRAEL AUERBACH, secretary of the Academy of Jewish Science in Berlin, is a special European correspondent for THE B'NAI B'RITH MAGAZINE.

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¶ MAX ROBIN is a member of the youthful group of Jewish writers in New York who are helping to make Jewish literature in America. Some of his stories have been reprinted in O'Brien's collection of the best short stories of the year.

¶ HAROLD BERMAN of New York, is a Jewish antiquarian. He is a frequent contributor to Jewish journals.

¶ SARAH GOLDBERG is a graduate student at Columbia University. She is well known to B'NAI B'RITH MAGAZINE readers through her interesting articles on Jewish literary figures.

¶ THE B'NAI B'RITH MAGAZINE goes to members of the order for the nominal sum of fifty cents a year. Non-members pay one dollar a year. Although the magazine is the official organ of the Independent Order of B'nai B'rith, subscription to it is not compulsory. Members who do not desire to receive their magazine may relieve themselves of further subscription payments by sending a statement to that effect on their stationery to the editorial office.

Jewish Calendar 5687

Rosh Chodesh Shevat	Tues.,	Jan. 4
Chamisos Oser B'Shevat	Tues.,	Jan. 18
*Rosh Chodesh Adar	Thurs.,	Feb. 3
*Rosh Chodesh Adar Sheni	Sat.,	Mar. 5
Fast of Esther	Thurs.,	Mar. 17
Purim	Fri.,	Mar. 18
Rosh Chodesh Nissan	Sun.,	Apr. 3
First Day of Pessach	Sun.,	Apr. 17
Second Day of Pessach	Mon.,	Apr. 18
Seventh Day of Pessach	Sat.,	Apr. 23
Eighth Day of Pessach	Sun.,	Apr. 24
*Rosh Chodesh Iyar	Tues.,	May 3
Lag B'Omer	Fri.,	May 20
Rosh Chodesh Sivan	Wed.,	June 1
Shavuoth	Mon.,	June 6
	Tues.,	June 7
*Rosh Chodesh Tammuz	Fri.,	July 1
Fast of Tammuz	Sun.,	July 17
Rosh Chodesh Ab	Sat.,	July 30
Tisho B'Ov	Sun.,	Aug., 7
*Rosh Chodesh Elul	Mon.,	Aug. 29

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Rosh Hashonah	Tues.,	Sept. 27
	Wed.,	Sept. 28
Fast of Gedalia	Thurs.,	Sept. 29
Yom Kippur	Thurs.,	Oct. 6
Succoth	Tues.,	Oct. 11
	Wed.,	Oct. 12
Hashana Rabba	Mon.,	Oct. 17
Shemini Azereth	Tues.,	Oct. 18
Simchas Torah	Wed.,	Oct. 19
*Rosh Chodesh Chesvan	Thurs.,	Oct. 27
Rosh Chodesh Kislev	Fri.,	Nov. 25
First Day of Chanukah	Mon.,	Dec. 19
Rosh Chodesh Tebeth	Sat.,	Dec. 24

NOTE: Holidays begin in the evening preceding the dates designated.

**Rosh Chodesh also observed the previous day.*

In Our Portfolio

¶ WE OFFER our readers a glimpse into our portfolio of manuscripts that will be given early publication. They include fiction, poetry and articles on various subjects.

¶ "THE SPIRIT REMEMBERS," is the title of a sketch by Aben Kandel, which is a study of a modern, youthful type of rabbi.

¶ "AMATUS LUSITANUS," by Amy K. Blank, is an exciting story which is colored with the atmosphere of medieval Italy. It tells of the adventures of a Jewish physician in saving from the flames some rare volumes of the Talmud which had been condemned by a Papal decree. It vividly depicts the heroism of Jews of the past in preserving Jewish learning, even at the risk of life. The story will be published in two installments.

¶ THE EMANCIPATION of woman in Jewish communities and the subsequent appearance of "The Chalutzah," the woman farm pioneer of Palestine, is treated in an article by that name, written by Dr. Kurt Grunwald.

¶ PHILIP M. RASKIN has written a group of poems especially for THE B'NAI B'RITH MAGAZINE.

¶ IN AN ARTICLE entitled "Rabbinic Lore in American Poetry," Rabbi Leon Spitz shows the poetic uses made of Talmudic and Midrashic literature by Longfellow, Whittier and Holmes.

¶ OSCAR LEONARD continues his observations, previously published in this magazine, of the influence of B'nai B'rith in isolated Jewish communities. His new article is entitled "On the B'nai B'rith Circuit Again."

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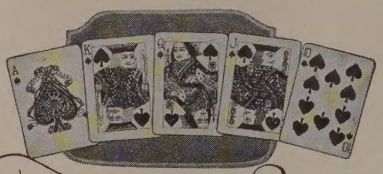

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2. ♠ A-10-8-7	♥ A-9-8-5	♦ 7	♣ A-J-9-6
3. ♠ A-10-8-7	♥ A-9-8-5	♦ K	♣ A-J-9-6
4. ♠ J-10-9-7-3	♥ K-J-9-8-2	♦ K-10	♣ J
5. ♠ 10-8-5	♥ A-K-9-8	♦ 6	♣ A-K-J-9-6
6. ♠ A-K-Q	♥ A-K-9-8	♦ 6	♣ A-K-J-9-6

This is the first of a series of bidding problems arranged exclusively for us by the pre-eminent Bridge authority, Milton C. Work.

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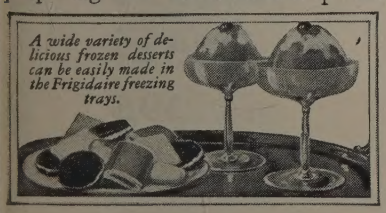

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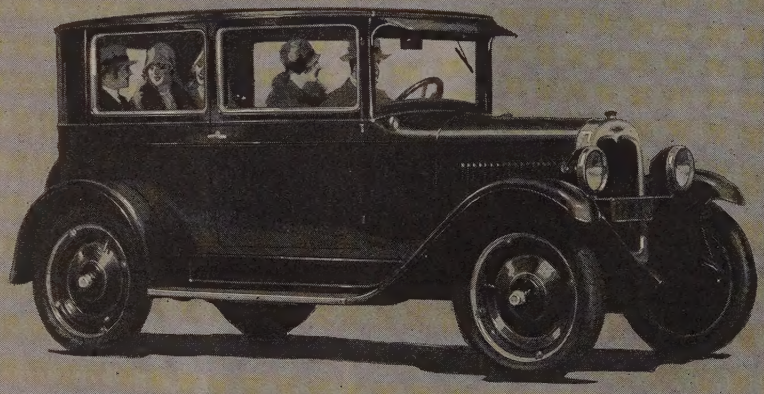

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THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XLI MARCH, 1927 NUMBER 6

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The Voice of the Jew in the World

WHEN the Jew speaks to the world he must speak with courageous voice, never pleading for pity but demanding rights and justice.

The traditional picture of the Jew as a suppliant before the opinion of mankind must give way to a figure standing in the full stature of his manhood, addressing mankind, reciting his grievances with the voice of indignation and calling for redress.

In this likeness the Jew ought always to be seen in the world, never apologizing but always courageous in the assertion of his rights.

An example of the Jew as he should be, was offered last month by the American Jewish Congress at its biennial session in Washington.

The president of the Congress, Rabbi Stephen S. Wise, was heard addressing the people and the government of Roumania with words of warning:

"Let Roumania bethink herself lest she seal her moral doom by achieving the success of Czarist Russia in the matter of wrong and injustice to the Jew. We are not and we will not be satisfied to have an avoidance of pogroms in Roumania. We demand an end to that attitude of the ruling groups and classes which makes possible and even inevitable the student movement against the Jews. This movement will be quelled in an hour when Roumania learns, as Roumania will, that there is such a thing as decent respect for the opinion of mankind, and that such opinion can not be wantonly and persistently affronted save at a terrible cost from every point of view."

* * *

An admirable expression. There is no pleading here, no appeal to pity, but a stern demand coupled with warning. Here was the Jew speaking to a people with the voice of justice.

There was heard the Polish deputy, Isaac Gruenbaum, delivering an indictment, setting forth the oppressions that afflict the Jews of Eastern Europe.

"All possible financial exploitation is being applied to the Jew. The Jews pay the heaviest taxes and receive from the state no equivalent in the form of employment or fulfillment of cultural and social needs. . . . All kinds of obstacles under formal pretexts are being placed in the way of the Jews and other minorities in attaining citizenship in various countries. Civil equality has not yet become a legal fact, not to speak of an actual fact. The Jews are being compelled to maintain their own schools which are not legally placed on an equal basis with the government schools. The Jews are still confronted with the dilemma of either resting two days a week or breaking their mode of life and violating their religion."

* * *

It is not flattering to our civilization that despite vast and complex material progress, the simple claims of liberty and justice still must struggle for consideration in the world and that there is still a call for valiants to the battlefields for human rights.

The American Jewish Congress is one of these.

Abraham Cahan, Leader of Jewish Labor

HE found the immigrant Jew in New York still shrinking under the shadow of the European ghetto from which he had emerged, afraid, accepting new injustices as he had accepted the old.

Abraham Cahan taught him to lift himself to the full height of his manhood; he showed him that there was a better way to live than the way he humbly accepted; he pointed out to him that he could gain the better way only if he were strong and that strength lay in a joining together of the Jewish workers.

So Abraham Cahan led the Jewish immigrant worker out of the sweatshop and made him a powerful force who learned to defend his rights, to fight for a just share of the product of his labor and to be an effective citizen.

Last month six hundred men and women assembled in New York to honor Abraham Cahan, editor of the Jewish Daily Forward, with a dinner and to celebrate the publication of his autobiography, "Leaves from My Life" which is in three volumes. Abraham Cahan has served forty-four years in America.

* * *

The Story of the Wolf and the Lamb

A WOLF, about to be cornered, seized a lamb and placed it before the opening of his den.

When the hunters came, the wolf, lurking behind the lamb, whispered: "Tell them I am a good wolf."

But when the lamb would not obey, the wolf bit it sharply in the leg.

"Now tell them I am a kind wolf," he commanded.

Something similar has been taking place in Roumania. The government of Roumania, put to shame by the opinion of the civilized world, called upon the Jews to issue denials of anti-Jewish excesses. When the Jews failed to issue such a denial, the wolf bit. New civil disabilities have been placed upon the Jews. Jewish veterans of the Roumanian army who were captured by the Germans, now are required to appear before military authorities and present proof that they did not voluntarily surrender to the enemy.

But the Jews still refuse to speak well of the wolf.

* * *

A Few Stray Thoughts on the Zionists

IN the Jewish press, the present news of Zionism seems to relate largely to the quarrels between Zionists. Some of them don't like the quality of the present leadership and others do not approve of the steps that led to the highly desirable agreement of co-operation between Zionists and non-Zionists. They say the Zionist movement was humbled.

The people have no patience with such quarreling.

Once a group of learned men quarreled about the anatomy of a rose with such bitterness and clamor that their quarrel became quite an annoyance in the community. At length there came among them a man who was not as learned as they, but far wiser.

And he said: "My friends, why do you quarrel over the anatomy of a rose? Give regard rather to the beauty and fragrance of this flower and devote yourselves altogether to its cultivation so that its beauty and fragrance may be increased in the world."

The Improvement of the East Side

THERE is a note of regret in Zelda Popkin's article on "The Changing East Side" in the February issue of the American Mercury. The East Side isn't what it used to be, it seems. Its population has diminished, thousands of its inhabitants having moved uptown. Its picturesqueness is going and also its idealism, its character and outlook.

The passionate young radical who lived in a garret and ate a crust is the substantial business man now, and the young East Sider of today is quite contented, what with good wages and comfortable living. The social revolution the old radicals dreamed of, is taking place and its symbols are the porcelain bath-tub which is now in many East Side homes and the automobile which is in thousands of families.

We feel the changes have been for the better. The rapt radicals were interesting enough, and the picturesqueness of the East Side was entertaining to the eyes of the slummers, and the loss of idealism is a pity, but we prefer modern home improvements to ineffective ideals entertained in squalor, and social well-being to the colorful radical declaiming against grinding poverty.

The East Side Jew, dumped into an evil environment, is lifting himself out by his bootstraps or is changing the environment, and that is to his great credit. In the process he is losing something of the richness of his earlier quality; nevertheless, the East Side still is a citadel of good Jewish life in America.

* * *

The Anti-Semites Solve Their Problem

ANTI-SEMITES of Vienna have established the Aryan Theater for the presentation of plays written by "pure Aryans" and produced by "pure Aryan" actors for one-hundred per cent "pure Aryan" audiences.

The enterprise is to be commended. Might not this idea be expanded to include an island, far out at sea, for the habitation not only of anti-Semites but of all bigots, where they may enjoy isolation from the objects of their dislike. There no Jews—no Jewish scholar, no Jewish artist, no Jewish singer, sculptor, writer—would intrude to challenge the anti-Semite's claim of racial superiority. The bigots would be as happy as ostriches with their heads in the sand, while the world would enjoy rest from their machinations.

The anti-Semites of Vienna are to be congratulated upon their solution of "the Jewish problem."

* * *

The Exhibit of a New Jewish Life

DISPATCHES report the good news that this month at the Leipzig Exposition there is on display the products of the toil of the Jews who have settled on farms in Southern Russia.

The American Jew who has given generously for the establishment of these farms may say: "I helped to plant the seed of which this is the fruit. The harvest is a new Jewish life."

And if he has a sense of humor he will add: "There may be hope that the American Jew who has helped to plant a new Jewish life in Russia will yet succeed in planting a new Jewish life for himself in America."

Spring-Time and Anti-Evolutionists

THE legislatures of various states continue to entertain bills to prohibit the teaching of any theory of creation other than that given in the Bible. The lawmakers would establish their religion by law, so that others may be made to believe as they do.

But Creation seems to have no concern with its ridiculous little patrons.

At this moment it is walking the earth and where its feet pass, there flowers burst into life. The bleak hillside becomes green at the touch of its breath. And in the giving of its goodness it knows no creed and adorns alike the tree of the Jew, the Christian and the Mohammedan.

In the presence of these wonders the sincere friends of religion do not quarrel as to the method by which they came to pass, nor stand cock-sure as men to whom God has imparted the answer to the mystery of life.

Humble and wondering, as children, they ask: "What is man that all this goodness and beauty is given him?"

* * *

The Sabbatarians in Washington, D. C.

NOW come the Sabbatarians to the city of Washington and, appearing before Congress, say, in effect: "We do not ourselves participate in any form of amusement or recreation on Sunday. It is our belief that our way of observing the Sabbath is that way in which all other people ought to observe it. We have been unable by peaceful suasion to convert the people to our ways and, therefore, we demand the enactment of a law that will compel all the people in Washington to follow us on pain of punishment. We present herewith a bill to close all theaters, baseball fields and other places of amusement in the city of Washington on Sunday, and demand its enactment."

Congress might answer them, in effect, as follows: "We respect your way of observing the Sabbath, but are not the ways of other people also entitled to respect? Would you acquiesce if an attempt were made to enact into law the religious belief or practice of a sect other than yours? Why, then, do you ask us to make your religious belief and practice the law of the land?"

* * *

Concerning the Richest in the World

THE publicist, Stuart Chase, has compiled for the New York Times a list of the twenty richest persons in the world. The only Jew among them is Alfred Loewenstein of Belgium, whose fortune is valued at $100,000,000 and who not long ago offered to lend the government of Belgium $50,000,000 without interest.

Heading the list of the richest are Henry and Edsel Ford with $1,200,000,000.

The richest twenty control together $3,450,000,000 and the Jew controls less than three per cent of this wealth. It is seen that Henry Ford's wealth is a little less than thirty-five and one-third per cent of the total.

But this is all rather unimportant. Let some philosopher now make a survey to determine which of these twenty has enjoyed the richest life and which the poorest.

The Fruit of a Great Jew's Sowing

THIRTY years ago the late Rabbi Joseph Krauskopf, of Philadelphia, founded the National Farm School, primarily for the Jewish youth of the cities. The Jew was pointed to with scorn as one who could be only a trader; Rabbi Krauskopf would show to the world the Jew's adaptability to the soil.

The youth of the country was migrating to the cities, being unhappy in the drab existence of farm life in America; Rabbi Krauskopf would show the world that to the work of the farm could be imparted thrill and romance as inviting as that of the work of the city.

His National Farm School was opened to Jew and Gentile youth alike. He lived to see a good harvest.

And now, several years after his death, men of various creeds throughout the nation have caught a glimpse of the vision of the rabbi, and they have said: "Let us take hold of this work of the rabbi and enlarge it for the good of still larger numbers of the youth of the land."

So in the forty-eight states there are being organized campaigns to raise $5,000,000 during three years among all the people for the purchase of new equipment and the erection of additional buildings for the rabbi's school. Of the fund a portion will be used to assist graduates in establishing themselves.

Such is the fruit of the sowing of the rabbi.

* * *

A Story of a New Exodus for Israel

IT came to pass that the children of Israel felt most comfortable in the land which was the United States. They possessed riches and position and were respected in the country.

But though their bodies rejoiced in comforts, their spirits lacked nourishment. Many of the things that had comforted their spirits in the past they had cast off or forgotten.

The pride in their majestic history, the customs that linked them to a noble past, the knowledge of Judaism —these had passed from the hearts, the homes and heads of many of them.

Their spirits were in bondage to certain masters whom they served well, in accordance with the ways of the times. Business and Pleasure and Social Ambition were the masters that dominated not only the children of Israel but also their neighbors.

In time many commenced to feel the hunger of their spirits and these said: "Our store-houses are well filled and in our hands are riches, but we are not as rich as our fathers who were without wealth but whose spirits were rich with the treasured inheritance of Jewish life.

"Let us go and seek the inheritance of Jewish life that we have lost."

* * *

The approaching Passover finds America making ready for the quest for Jewish life.

B'nai B'rith already is on the march. Along the way it is building Hillel Foundations of Judaism. B'nai B'rith does not say, "Our way is the only way," but it asserts, "All Jewish ways are good."

If the children of Israel stop to quarrel over the ways to go they will make only a wilderness of doubts and dissensions.

A Cross-Section of Jewish Life

Religion

THE Catholics of America, through Cardinal Hayes, have refused to join a movement inaugurated by the Vatican for the conversion of the Jews, according to a report of the Jewish Telegraphic Agency. The reason given by Cardinal Hayes, it is stated, is that proselytizing activities would result in the withdrawal of Jewish support from Catholic charitable institutions.

The latest conversionist movement began in the "Holy Year" of 1925, the Rome correspondent of the Jewish Telegraphic Agency states. A wave of religious zeal swept over the Catholic people during that year and more than two million believers from all over the world made pilgrimages to Rome. The Catholic Church became imbued with the desire to establish itself as the universal church by bringing all peoples, principally the Jews, into its fold.

The conversion campaign is being conducted under the auspices of an organization known as "The Friends of Israel," of which an apostate Jewess, a Miss Van Leer, of Amsterdam, is said to be the leader.

* * *

THE Board of Governors of the Hebrew Union College has honored Alfred M. Cohen, president of the Constitution Grand Lodge of B'nai B'rith, by electing him to serve a ninth term as its chairman. During Mr. Cohen's term of office, the College has experienced tremendous growth both in its educational and physical facilities.

Other officers who were re-elected at the annual meeting of the Board of Governors in New York last month are Maurice J. Freiberg, vice-chairman; Carl E. Pritz, treasurer; Isaac Bloom, secretary, and Ben Mielziner, assistant secretary.

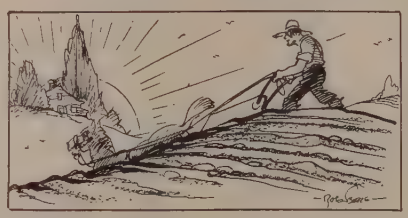
REMOVAL of a number of graves from the Mt. Carmel, Mt. Lebanon and Cypress Hill cemeteries in Brooklyn to make way for a new boulevard, was averted by representatives of the Vaad Harabonim, an association of New York rabbis, who appeared before the city Board of Estimate.

The rabbis proposed that the boulevard be constructed eighty feet in width instead of one hundred feet as originally planned. The Board agreed.

* * *

A RESOLUTION adopted by the Young People's League of the United Synagogue of America at its fifth annual convention in New York last month, urges the Synagogues of the country to allow youth greater representation on their governing boards.

Social Welfare



THE American Jew as a farmer was described in the twenty-second annual report of the Jewish Agricultural Society published last month.

During the past nine years 848 Jewish families purchased farms with loans advanced by the Society. Since 1908, 15,510 Jewish young men were placed in jobs on farms.

Since 1900, the Society has granted 8,360 loans, totalling $5,310,215.00. Jewish farm colonies have been established at Thoms River and Farmingdale, N. J.

The Society's Extension Department has provided scholarships that enabled 295 sons and daughters of Jewish farmers to attend State Agricultural Colleges. This Department also conducted a night school, gave a correspondence course in farming, printed farming textbooks, and published "The Jewish Farmer," the only Yiddish agricultural magazine in the world.

The Jewish farm population in America has grown from less than 1,000 in 1900, to 75,000 in 1927.

THE immigration quotas of 1924 are based on false figures and are designed to reduce the numbers of persons coming from countries where the population is dominantly Catholic or largely Jewish. This was the statement made by Dr. Edward F. McSweeney in an address before the American Irish Historical Society in New York last month.

Dr. McSweeney said that the National Origins Plan permits England and the North of Ireland, which have but two and one-half per cent of the world's population, to send nearly fifty per cent of the immigrants who are admitted to the United States.

* * *

A RESOLUTION proposing to eliminate the "national origins" provisions from the Immigration Act of 1924 was adopted last month by the Immigration Committee of the House, and now awaits action by Congress.

The resolution had previously been passed by the Senate. As submitted by the Upper House, it relieved the President of the necessity of proclaiming new quotas on the basis of national origins and deferred action on the quotas until next year. With an amendment by the Committee of Congress, the resolution now provides that the national origins plan shall at no time become applicable.

* * *

JEWISH immigration is welcomed in Uruguay, according to recent statements by government officials of that country. In an interview with representatives of the Hebrew Immigrant Aid Society, Senor Cesare Ma Jo Gutieres, Minister of Labor, said that Uruguay looks to Jewish immigration to promote the economic welfare of the country. Chose Mara Guarnido, political leader, stated that there is room for Jewish energy and initiative in the fields of Uruguay.

* * *

LOUIS E. KIRSTEIN, of Boston, was re-elected president of the Training School for Jewish Social Work, at the annual meeting of the Board of Trustees of the school in New York last month. Other officers elected were Dr. Lee K. Frankel, of New

York, and A. Richard Frank, of Chicago vice-presidents; I. Edwin Goldwasser, New York, treasurer, and Dr. Solomon Lowenstein, New York, secretary.

Maurice J. Karpf reported that all members of the first graduating class who received their diplomas last summer, have been placed in social service positions in various parts of the country.

* * *

RABBI William Ackerman, of Meridian, Miss., is the recipient of a loving cup which is awarded annually by local civic organizations to that citizen who is adjudged the most useful to the community. Rabbi Ackerman is the founder of the Community Chest in Meridian.

Education

THE courses in Jewish Education conducted at the University of Chicago in co-operation with the College of Jewish Studies, are proving popular. Although this new department was started only last month, ninety-one students already have registered for the courses. Forty-three are men and forty-eight women.

The subjects offered include Modern Hebrew, Jewish History, Bible, Jewish Folkways and Institutions, Methods of Teaching, and Problems of American Jewish Education.

* * *

JULIAN W. MACK, Judge of the Federal Circuit Court of Appeals, New York City, has been elected chairman of the Board of Trustees of the Jewish Institute of Religion to succeed Dr. Lee K. Frankel.

* * *

DR. ERNEST P. HOŔROWITZ, formerly professor of Sanskrit at Dublin University, will give a course in Sanskrit in the evening session of City College, New York City.

Foreign

RUSSIAN Jewish refugees in China are rapidly adapting themselves to the life of the country and are establishing community organizations, according to a report of the Jewish Telegraphic Agency. A Kehillah recently was formed in Mukden.

* * *

A REPORT that the Jews of Bialystock, Poland, engineered a riot in protest against the motion picture, "Ben Hur," has been branded as false by an investigator for the Jewish Telegraphic Agency. It was learned that a group of Orthodox Jews had requested the owner of the theatre where "Ben Hur" was being exhibited to withdraw the picture, and that he had complied.

The objection to the film was based on the fact that the hero, a Jew, accepts Jesus as the King of Judah.

* * *

THE anti-Semitic priest Gregorescu, director of the Teachers' Seminary of Bucharest, Roumania, who was placed on trial charged with having organized his pupils for riots against the Jews, was acquitted last month.

* * *

SIMEON YOUSCHKEVITCH, Russian Jewish novelist and playwright, died last month in Paris. Among his many literary works are two better known novels, "Ruskoyee Begatstve" and "Razpad," the latter of which gained for him world-wide distinction as a portrayer of middle-class Jewish life. His plays have been produced on the Russian and German stage, and this season his "Mendel Spevack" was presented with success by the Yiddish Art Theatre, New York.

Youschkevitch was born in Odessa in 1868. Since the Bolshevik revolution he had lived in Paris.

* * *

AN agricultural census taken during August, 1926, by the Department of Agricultural Colonization of the Palestine Zionist Executive, shows that forty-one settlements in Palestine were wholly or partially financed by the Keren Hayesod. These include seventeen co-operative farms, four girls' training schools, sixteen small landowners' villages, and four "middle" settlements. These settlements cover 25,000 acres of land and have a total population of 4,628.

* * *

THE names of 47,000 orphans whose parents were killed or lost in the various reigns of terror that have swept over Russia since the outbreak of the World War, are contained in a report received by the Hebrew Sheltering and Immigrant Aid Society from the Russian Government. The Government hopes to locate parents or relatives of these children.

A list of orphans in all of Russia is being compiled. The 47,000 are from the Ukraine and White Russia alone.

* * *

J. ENGEL, widely-known Jewish composer, died at Tel Aviv, Palestine, last month. He was fifty-eight years of age.

Engel was one of the founders of the Jewish musical ethnographical society in Russia. He collected Jewish melodies, religious and popular, and through his efforts many Jewish folksongs have been preserved for posterity.

Engel was the composer of the incidental music for Habimah's production of "The Dybbuk."

* * *

STATISTICS compiled recently by "l'Univers Israelite," shows that Marseilles has the largest Jewish immigrant population of any city in France, exclusive of Paris. Marseilles has 1,300 Jewish immigrant families. Bordeaux has 100; Lille, 1,000; Valenciennes, 300; Rouen, 300; Nancy, 400, and Metz, 500. They came from Turkey, Greece, Syria, Roumania, Palestine and Russia.

The figures for Paris have not yet been made public.

* * *

FIFTY thousand Jews, fully half of whom are young men and women of the Chalutz, or pioneer, type, are ready to leave various cities of Eastern Europe for Palestine, according to Herman Pick, head of the Immigration Department of the Palestine Zionist Executive.

* * *

JOKES about the Jews are causing anti-Semitism in Soviet Russia, M. Bucharin, member of the Central Committee of the Communist Party, complained at a conference of the party at Moscow last month.

Thinking Aloud

By Urva Porah

WE sat and smoked. He had just been in Palestine and was back after five months.

"And now," I said, "you must excuse me. I simply must get out my page—the one that's called 'Thinking Aloud.' It's quite difficult. One never knows how loud to think. You see, I cherish a certain thought and I say to myself, 'This is a great thought.' But no sooner do I think it out loud, give it light and air, so to speak, than I see its imperfections and become ashamed of it and want to conceal it. And so I pass hours at a time searching for thoughts that I need not be ashamed to think out loud. . . . It's very difficult."

* * *

THEN he said: "Suppose, now, you let me think aloud for you this time. You listen and I will think."

And I said: "Thank you. Proceed."

"I met two girls in Palestine," he began. "I had known one of them many years. . . . An American girl. . . . Jewish, of course. . . . A writer. . . . She had been there several years. . . . Showed me around Jerusalem, which she knew as well as any native.

"And when, at length, I was bidding her good-bye, I asked, 'And when are you coming home?'

* * *

"She looked at me, puzzled.

" 'What do you mean?'

" 'I mean when are you coming home to America, of course . . . to your people?'

" 'Why, I am at home,' she answered. 'After 2,000 years I am at home, and these are my people. . . . Don't you understand? . . . And when are you coming home?'

* * *

" 'MY ship sails . . .' I began.

" 'No, no,' she exclaimed. 'I did not ask you when you are going, but when you are coming—home, to Palestine?'

"She quite embarrassed me, making me feel like a wandering son.

" 'You speak nonsense,' I said. 'I am deep-rooted in the soil of my American community through two generations of my people. I am part of its life. I. . . .'

" 'And I,' she replied, 'am rooted to this soil of Palestine. The roots grow down for thousands of years and reach up to entwine my heart. And here I am, at last—home. . . . But you can never understand. . . . The roots do not reach into your heart.'

"And so we parted."

* * *

"DO these thoughts quite suit you?" my friend asked.

"And what of the other girl?" I inquired.

* * *

"I MET her in the co-operative colony. . . . A graduate of an Eastern woman's college. . . . The daughter of a very well-to-do family. . . . On the day after her graduation she started for Palestine, leaving behind a most comfortable home, a first-class social set, all the conveniences of our American life, and, no doubt, many opportunities to be married well and to be the housewife in a home equipped with all the modern improvements, including an electric refrigerator. Doubtless, she would have become prominent in her local Jewish circles, president of the temple sisterhood and of the Council of Jewish Women.

* * *

"I FOUND her, as I have said, in the co-operative colony. She wore some sort of a gingham dress, bare of arms and without shoes or stockings. Her neck, her arms, her feet were brown, sun-baked.

"I asked her what she did there. She worked in the community kitchen, she said, and at times she labored in the fields and also tended the flocks. She liked tending the flocks best.

" 'Every one here works and I do my portion. And yet it is not like work, as you know it. It is a devotion.'

"Her hands were rough with the work of the kitchen and the field. . . . It was toward evening and yet, as I saw, there was no weariness upon her, though she had been working through the day. I told her I marveled at her. She had abandoned ease of life for this—back-breaking labor, the rude life of pioneers.

"She answered simply: 'Oh, you do not understand.' And she said it with an air of hopelessness that indicated that in her opinion I never could understand.

"I ASKED her if she had worked in the field this day. . . . No, she had not worked for several days. It had rained and the ground was soggy, and it was difficult to work without shoes in the soggy soil.

" 'You see,' she explained, 'I have no shoes. . . . I hope some day to get shoes but not now.'

"Then I asked her: 'But don't your people send you help?'

"She looked at me as the other girl had looked when I asked her when she was going home. There was something of pitying in her look, most embarrassing to me.

* * *

" 'HELP!' she exclaimed. 'Help? I do not want help. I came here to give help, to build the country with my hands, to earn my living with the others, to share with them not only the joys of the harvest but also the hardships.'

"It was about 7 o'clock in the evening when I left her.

" 'At this moment in America,' I said to myself, 'the women of her set are faring forth on their afternoon's engagements. One is going to the tea, and another to the art lecture; one to the garden circle and another to the musicale.'

"She was right. I could not understand, but as I departed I felt very solemn as one feels in the presence of other mighty things that one can not understand, as, for instance, stars.

"The first star was already in the skies. This star had gazed upon David tending his flocks in the night. As inscrutable as the star, winging its way through the centuries, was the might of the ideal that had carried on for 2,000 years in a multitude of hearts until it sent this girl to labor in the ancient pastures."

* * *

WE sat in our soft chairs, smoking. Of course," I observed, "we all have our ideals. . . ."

"But we don't work at them," he pointed. "We write about them, we talk about them, we keep them as a sort of decoration for ourselves. We like to display them as we display an etching or a new suit. Our wives talk of their ideals also. Would they wear gingham for an ideal? Would they go shoeless for it?"

"Now you are thinking too loud," I said. "Let us stop."

A Citizen of the World

By Alfred Segal

HE was born Cohen. If one asks, "Was he a Jew?" he may be answered: "If you say that to be a Jew is to be touched with Jewish life and Jewish religion, then Georg Brandes was no Jew. But if you say that to be a Jew is a quality of race, then Georg Brandes was a Jew. He came from the Jewish people, and went into the world and became a ruler of its thought. He was of our blood."

He was known to the world as the Jewish critic of Denmark, but he was never a dreamer of the ghetto.

* * *

BUT must the great of Jewry adorn the ghetto? Georg Brandes as a citizen of the world increased the name of the Jew, though he never wrote as a Jew. Nor did he ever seek to escape from his Jewish origin, but that he was of the Jews never concerned him.

But that he was of the Jews never concerned him.

There are those who like to think that this or that quality of his was Jewish. Such speculation is as vain as it is vicious to denounce the weaknesses of some Jews as Jewish qualities. Georg Brandes was a great man and he was of the Jews, and his merit contributed to the good of the Jewish people. That is sufficient.

* * *

HIS was one of the great minds of our time. His intellectual interests touched many fields. He was equally the philosopher and the critic. He had a great gift for poetry. He had studied law. He was concerned with politics, and in the year 1916 he addressed the nations calling for an end to war.

The world of the intellect stood in awe of him.

In 1872 the authorities of the University of Copenhagen refused to elect him to the professorship of aesthetics. He had lectured at the university and had come to be regarded as a radical.

But the chair remained vacant; there was no one bold enough to regard himself as being fit for a place for which the renowned Brandes had been considered.

He was then only thirty years old.

* * *

HE was not the cloistered thinker, delighting in academic shades. His mind rejoiced in conflict and found itself often opposed by the approved thought of his day.

The age of twenty-four found him in controversy with two professors of orthodox religion—one a bishop—at whom he fired a pamphlet in which he revealed himself as a free thinker and denied the possibility of squaring orthodoxy with science and philosophy.

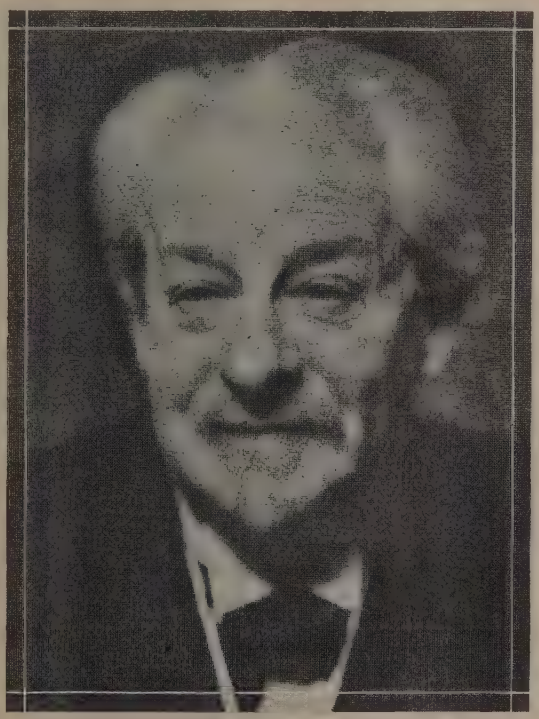
* * *

HE knew books and he knew men. He sat at the feet of Renan, Taine and Mill. He was a revolutionary in the world of letters.

He wrote history but not as history had been written before him. To him history was the record of men; therefore, it must be made to revolve around men. He humanized history.

He was a prophet declaiming against the degradation of Danish politics. His mind always was looking beyond books at life in which he was an eager, active participant.

* * *



Georg Brandes

HE was always the liberal, the free knight, striking at orthodoxy and reaction.

He was an idol-breaker, smashing old literary standards in Denmark. Tiring of controversy, he left Denmark for six years to live in Berlin. Books, pamphlets and monographs on a variety of subjects, came in rapid succession from his prolific mind. "Main Currents of Nineteenth Century Literature," "Disraeli," "LaSalle," "Danish Poets," "Young Germany," "Modern Representative Men," "Impressions of Russia," "Impressions of Poland" — these represent the range of his thinking.

* * *

BUT after the six years' vacation from controversy, he returned to Denmark and his old battlefields.

He found a new day in Denmark. His crusade for a revival of Danish art and literature had borne fruit; and the politics of Denmark which he had denounced had risen from its degraded state.

* * *

AND so writing, fighting and slashing he came to middle-age, but, unlike most reformers, he was no prophet despised among his own people. His sixtieth birthday found him among the most honored of Danes; the occasion was one of rejoicing, almost national in its scope.

* * *

SUCH was Georg Brandes. He died last month at the age of eighty-five, honored throughout the world. The British and French press joined with the Germans in praise of the Jew who raised his voice for peace in the days of the war, and was unheeded.

Holiday Makers

By Max Robin

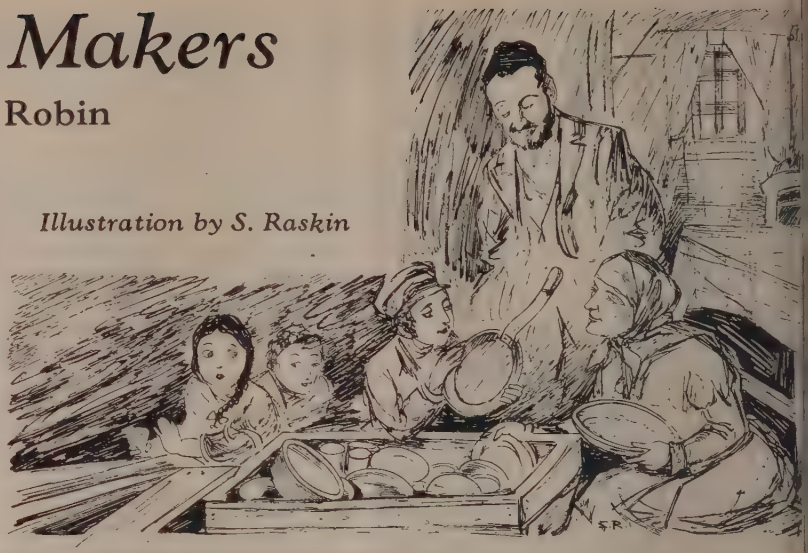


Illustration by S. Raskin

The glass is removed stealthily. If mother sees it she will cry.

THE day has been warm. There have been many days as warm; day after day. And the last snow has been melting away. You go out. And what do you see?

Streams flowing, yellow, turbid streams, that wash the city. They flow wherever you go, and the sound of them fills the air with merriment, the heart with gladness.

Every one hurries, every one works. The whole town is preparing. Less than two weeks to the holiday. But what are two weeks before Passover? Time flies; like the wink of an eye is a day of man's life. Much remains to be done, so much!

The bakeshops are running, and it turns and it whirls there. Matzoth are being baked, matzoth for the more prosperous Jews, who are first to order them, from a fresh oven.

An entire family, dressed in its best, assists in the baking. It's considered a mitzvoh to lend a hand at the start. They are greeted warmly by the proprietor, coming into his shop. The substantial tip expected from them may be good enough reason for manifesting such friendliness.

The mistress, her sleeves tucked up high above the elbow, does some kneading. Still young, but already inclining to plumpness, her daughter-in-law valiantly handles a rolling pin; and the expert eye needs no assurance that the poor rich woman is hardly accustomed to labor like this. While to the father has been yielded the all-important place at the oven. His coat is powdered with flower, and the gleam of his cheeks may be caught through his beard. All stand by and watch as he sets in the first three matzoth. The tradition is such, transmitted from parent to child; and Jews know how to preserve a tradition.

Private residences, too, have been improvised to serve as bakeshops. Special tables have been installed, and help hired. Undersized women, in need of this and in need of that, in need of numerous things for the holiday, have come and assumed their various duties, leaving the little boy or girl to play in the doorway, where from time to time they cast an anxious look. Also men are employed, queer with those muddy boots of theirs protruding beneath their long aprons. The doors open and close, and people come to and fro. Water is fetched from the well, wood from the yard. Doing a-plenty in the improvised bakeshop.

Children rejoice. They run an errand or play a prank on some one; and at all times they manage to be in the way. Itching to imitate their elders and despairing of being given something better to do, youngsters squat in the gutter, making matzoth of their own; make, bake and sell them, no worse than the others, matzoth, too, without oil, fat or eggs—pretty little matzoth of mud!

It's lively in town. Carriers wobble along, with large wicker baskets strapped to their shoulders. The baskets are laden with matzoth, a pud or two each, depending on the size and means of the family by which it's been ordered. The carrier trudges, following in the steps of an excited old woman.

"A nice little walk!" he mutters beneath his burden.

And for the fifth time in almost an hour the babyish grandmother turns her head to assure him. "Here, here—soon!"

It's not here, and not soon. But all things have their end, and so has the "nice little walk." The next thing is to push through the narrow vestibule door, and into the kitchen. The "sky-bed" is available under the ceiling; and the matzoth are laid out here. "Oh, may you live long, see how you handle them!" warns the good housewife. The wicker basket is light now that its empty, save for the attractive burnt crumbs that embellish the bottom. Departing, the carrier leaves a dime's worth of wishes for a kosher Passover.

"What kind of matzo are you tal ing this year?" is a question one fr quently hears. There are only two kind the machine-made, which is square ar handsomely perforated, while the han made is round and haphazardly pierce The latter kind, parents will tell yo is certainly the more kosher. But th young—they forever insist on takin the other, because of its distinguishe taste and unfailing crispness. Wel did you hear? To require taste i matzo! And it's the parents who wi as a rule.

Much, much remains to be done, pr paring for the Passover. The pract cal housewife has begun to collect th eggs of her hens some weeks in ac vance. A "shok" consists of five dozen a shok and a half should suffice for th entire eight days—unless one is ex travagant. Women less practical wil of course, wait till the last minute an pay three groshen for two eggs, whic others of means had been able to pr cure earlier at four for five, But it an old story that it costs dear to b poor.

The price of onions and potatoes ha likewise gone up. Who is to blame The peasant, of course! He is afte reaping a harvest in town on his know edge of a thing or two of the Jewis calendar. But a fig the goy under th nose!

Borshtch has been set a long enoug time ago, with the arm of the assiduou housewife remaining red until the sede night from stirring the beets. Th walls have been whitewashed, the fu niture ransacked and cleaned. Als baking and cooking utensils have bee

ubjected to a merciless scraping and insing. The samovar and the rest of he brass and copper-ware are next to e *kashered*. Feed suitable for the assover will somehow be obtained for he fowls and cow. Mother has just ome with new poles, which her eldest on has begun to fit into the burned ven-rakes.

And when every trace of *chometz* has een successfully routed from the ouse, an expedition starts for the cel- ar to fetch the Passover dishes. It's n ever welcome assignment, even if né involving unpleasantness. For a at might inhabit the box; and of rats very one is afraid, more especially hose who are loudest in proclaiming heir boldness.

Father and son are coming up with he case. From the red cheeks and uffed lips of the latter, you would hink he is bearing at least one half f the burden. A fine boy he has rown. One can best notice such hange on occasions like this. And here is none more delighted than nother observing her barmitzvoh-boy's rowth.

Now hasn't the case shrunken a bit? 'ull out the nails, remove the cover, ut don't break the boards. The boy vatches and learns. Watch carefully,)uvid. You will soon have attained our young manhood. Next year, an- ther; and it will be your turn as a ew to prepare for the Passover and erform the many intricate rites per- aining to this most significant holiday.

Beneath a layer of hay, the dishes eep forth. A whole year they had ain there unused; and waiting, atiently, they had gathered fine dust hich imperceptibly filtered through nd settled, like atoms, upon them. Here is the favorite wine-glass, belong- ng to father. What a beautiful flowery hing. Don't you long to fondle and lasp it?

And—look! The dainty small glass, nly once used by baby Ruchili, who as been dead nearly two years. Who ould have tucked it away in that cor- er? You, brother? You, sister? It's secret. No one will tell. The soul f Ruchili has long since departed; but er glass, from which she had sipped ine only once, must be kept. It is re- oved stealthily so mother won't see. f she does, she will cry. And why ake mother cry?

You smell Passover in the House. The ouse is neat, the house is chaste and allowed. The sun peeps in, smiling. mile with it, all you who have been ermeated with the immaculate Pass- over spirit. No quarrel, no friction to- day; you cannot afford to defile the sanctity of any one's holiday mood.

Already the children crunch matzo. Patience, little children, patience! Your mother is boiling potatoes for you, and soon you will eat them, mealy and mashed.

Evening is drawing close. Precious evening! There are so few of its kind in the year. Before the stove stands mother; it's her place to stand near the stove, is it not? She spends her life there for you. Just now she is preparing pancakes, thin little pan- cakes, enough for you, and you, and you! Other odors, peculiar savory Passover odors, seem to vie for suprem- acy in your home on this evening of evenings in spring.

Your garments are pleasing, indeed. Have you sniffed the material, exam- ined the make? The pockets of yours, Birili, ought to take in more nuts than last year's. And your trousers, Her- shili—are they long enough now? Look at Leah, with the blue ribbon at her waist! Only why is that button loose at the neck? Well, mother will sew it on tight for you.

"Wear it in good health, and may you live to be garbed in better clothes at your wedding!"

Eyes beam in transport, cheeks radi- ate joy. A little heart is touched, and it could almost cry in gladness. Such is the way of poor folk. Where will you find a more genuine ardor? There is bliss here, shining through heaps and heaps of misery. Well, dash the misery! Rejoice in your mirth, which most fre- quently dwells in the heart that is young and carefree, may the body be ill-clad and starved!

Hurry now! Time to grate the horse-radish. Pungent enough this year? Just close your eyes, and keep your head lifted. Done with that, you had better make up the *Charoiseth*—un- less you intend to borrow some next door. At last you are ready to go to the synagogue. And don't forget, there is a treat awaiting you there! You are going to hear an excellent cantor this Passover.

Time runs; the years fly. The first seder is over; nor does the second one linger forever. Swift as lightning are the days of man's life. Late seders, the head heavy, the sky light with the moon; and the air so exhilarating, so deliciously cool. It's spring; wonder- ful spring. It tugs and it lures—and it fools; oh, how it fools! You stand, fascinated with the nature about you, with the more baffling, mysterious na- ture within you. Away, straight away, a Christian village hides in the midst. Let it stay hidden. Let the night last, let it. A dog begins to howl. What fearful, ominous howling. He is chok- ing, the beast. Well, let him, let him howl. Though afraid, you will listen, listen. . . .

Following the two seders, women with pots of various sizes sally forth. They are out to gather *borshtch*. A pot here, half a pot there; and the poor woman soon has almost as much as the one who prepared it. Water-carriers make the rounds of their customers' doors, the employer with a dish for chicken-fat, his assistant accompanying him with a pail for eggs. "Have a kosher Passover! Live till next year!" Well-wishes are cheap, people think; they cost nothing. Eggs are dear, three groshen a pair.

Children play nuts. Rolling, hitting, guessing—which do you like? One goes for his share of nuts to his aunt; as to sister, she may be embarrassed to go at all this year. A year older is not a year younger. She will, then, visit with father and mother. Wines will be tasted, and opinions judiciously offered, with the mouth screwed up, the nose pinched and eyes narrowed. It's fun, diverting enough for the girl.

The holiday is nearing its end, an- other one gone. And not many such holidays are given to man. A whole year more to wait for the next Pass- over. Already mother is packing her dishes. Oh, she hasn't forgotten her traditional saying. "The hands that have packed them shall again unpack them; the hands that have packed them shall again unpack them; the hands that have packed them shall again un- pack them." Three times. Aside, her youngest boy stands, repeating the wish inaudibly after her. He is fervid in his sincerity. And now it is certain that mother will live to unpack her dishes, among which Ruchili's wine- glass has again been included. For God cannot but heed such earnest en- treaty.

Bread once again in the kitchen! "Chometz, chometz," chants mother in Ukrainian now, "come back to the table, and do not feel peeved with our customs."

But not all manifest the same hungry desire for bread. The Passover, with its fried matzo, its pancakes, horse- radish, fish and wine, might have con- tinued—even if a stomach or two may not seem to agree.

The Story of B'nai B'rith

A Radio Address Delivered in New York on March 2nd by Alfred M. Cohen, President of the Constitution Grand Lodge

IN the public press often appears the name, B'nai B'rith.

People ask: "What does B'nai B'rith mean? What are its purposes? What does it do?"

I avail myself of the wonderful privilege of addressing this radio audience, both Jews and non-Jews, to answer these questions.

The name B'nai B'rith is Hebrew, meaning Sons of the Covenant.

These Sons of the Covenant are banded together to act not for their own advantage but for the good of mankind.

B'nai B'rith is Jewish in membership but non-sectarian in service.

* * *

EIGHTY-THREE years ago in the city of New York, a small group of Jews organized under the name of the Independent Order of B'nai B'rith. That small initial group has grown so that tonight it envelops eighteen countries besides the United States and Canada. A bond that unites men over such a stretch of territory intrigues the imagination. On a single night, meetings will be held in places far distant from each other, attended by men in every condition of life, differing in complexion, in language, in nationality, but as one in promoting the purposes of the B'nai B'rith. These purposes are stated in the preamble to its Constitution:

"The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity."

Alfred M. Cohen

Each of these purposes has been translated into exemplary action. Wherever the B'nai B'rith has established itself will be found institutions that minister to the frailties of humankind, ranging from the tender care of orphans who never knew mother love to homes for the aged and infirm. Hospitals and sanatoriums of all description have been founded and are maintained. The doors of these are open to the afflicted regardless of creed, nationality or color.

Above the gateway to the wonderful Hospital for Consumptives at Denver are inscribed these words:

"None may enter who can pay—None may pay who enter." That hospital contains a research department which has brought forth highest commendation from experts in the treatment of tuberculosis. It likewise contains a preventorium, which means that it nourishes and nurtures children, who without such assistance would in all likelihood swell the ranks of tuberculars. Jew and Christian alike are admissible.

* * *

IN Hot Springs, Arkansas, a hospital for the treatment of diseases cured by the waters and baths of that region is named for an eminent predecessor of mine in the B'nai B'rith, Leo N. Levi. Only a minor part of its patients are of the Jewish faith. Mention of the name of Leo N. Levi brings to mind his description of the B'nai B'rith. He said: "Ours is an army, organized to war upon sorrow, ignorance and immorality. The recruits are offered no glittering rewards. It is a service of love, duty and sacrifice.

The offer we extend is not so much of privilege as responsibility; not so much of reward as burden."

The B'nai B'rith promises nothing to its members except an opportunity to serve their fellowmen. No one joins the Order with the hope or expectation of receiving any material advantage. The dues, except for administrative expenses, are all devoted to patriotic, philanthropic and educational purposes.

* * *

IN every B'nai B'rith lodge room in the United States the flag of our country is found. The attention of the members is directed to our country's standard in this formula: "The red, white and blue combined are emblematic of the flag under whose protecting folds we meet; the standard of that land which, sheltering Israel, has been shielded by the God of nations.

"Mindful of the blessings which we enjoy in common with our fellow citizens, let us, with loyal hearts, be ever devoted to our land of Civil and Religious Liberty.

"Next unto the duties which we owe to Him to whom we bow in reverence, is the duty which we, as citizens of a free land, owe to that Government wherein our rights are established and our liberties made secure."

The Order, through its own agencies, or preferably in co-ordination with the public schools, conducts classes to teach adult Jewish immigrants the underlying principles of American citizenship, and to imbue them with the spirit of our beloved country.

* * *

IN every calamity the world over, the B'nai B'rith has rendered assistance..

For several years it has maintained a Bureau in Mexico for the assistance of Jews who emigrated to that country from lands of oppression and persecution, and who were barred from admission to the United States by restrictive immigration laws. The B'nai B'rith jealously guards the United States immigration laws from infraction. Of late the B'nai B'rith has been joined in its work in Mexico by the Emergency Refugee Committee.

From time to time Jews suffer from defamation and occasionally from ridicule. To counteract this by the application of argument and reason, the B'nai B'rith maintains an Anti-Defamation League. I gladly bear testimony to the fairness of our citizenry and particularly to the fairness of the press. With rare exceptions, whenever attention is called to an injustice in the direction indicated, promise comes not to offend again. The B'nai B'rith rejoices in its relations with the Federal Council of the Churches of Christ in America in their joint enterprise of promoting better understanding and good will among adherents of the sister faiths.

I hold this as axiomatic: If we are true to ourselves, we can be false to no one. If each particular religious denomination would strive to the utmost to make better men and women of those within its fold, it will thereby contribute its full share to the betterment of the human race. This is the aim of the B'nai B'rith Hillel Foundations, now established in the State Universities of Illinois, Wisconsin, Ohio and Michigan with others to be added in the near future. These Foundations are centers wherein the young college Jew and Jewess may have the benefit of spiritual and cultural guidance and their purpose is to instill in our youth a reverence for their ancestral faith. Such is also the purpose of the A. Z. A., the junior order that B'nai B'rith has founded for boys from sixteen to twenty-one years of age.

* * *

I HAVE given only a bare glimpse into what the B'nai B'rith is doing. May I ask you to think with me of the B'nai B'rith as the Happy Prince of Oscar Wilde's story. The Prince, an image of gold, stood on a high eminence in the heart of the city and from his elevation viewed the misery therein. One day a robin flew upon his shoulder and the image of the Prince spoke to it.

At a distance through a window he could see a penniless mother at the bedside of her sick child. In another direction he saw a stricken man in an attic. To the west he saw an aged man walking in the snow without shoes. To the east, children hungering. Then he said to the robin: "With your bill pluck from my body bits of gold and carry them to the penniless mother at the bedside of her child; to the stricken man who is without means; and to the old man that he may buy shoes; to the children that they may be fed." This the robin did, plucking gold from the heart of the statue, and all winter he did this, carrying the gold from the Prince's body to the poor. The people of the city saw that the gold had vanished from the statue of the Prince, but upon its countenance was seen a radiance that had never been observed before. And thereupon the statue was called "The Happy Prince."

* * *

B'NAI B'RITH, the serving prince of Israel, looking out over the world and sending its help to orphans, to the afflicted in Damascus, to the refugees in Mexico, succoring the sick, the fatherless and the stricken in America. And now this Prince of Israel has undertaken to enrich the life of Israel itself through the activities briefly described, in progress in the United States. Its soul is the composite of the best that is in the spirits of many men who are of it; their goodness, their unselfishness, their love.

Issachar Ryback

A Graphic Artist in Whose Works Jewish Ukrainian Types Live

Free Children in the Free Steppe Ryback

NUMEROUS and powerful are the influences which the Russian Revolution has exerted indirectly upon contemporary art. The new social conditions in Russia have produced a school of young painters whose leadership is followed by artists everywhere. Surrounded by the vivid reality which attended the efforts of a great people to readjust itself to changing modes of life, the Russian artists concerned themselves with the concrete, the actual. This interest manifested itself in form —a form that was definite and graphic. The Russians concentrated upon the expression of *motif* in unmistakable terms.

The delicate subleties of western art have retreated before the concise pithiness that characterizes the work of the Russians. The French contribution of refinement in the use of color is still felt, but in the more vital problem of form, the supremacy of the Russians is recognized.

In the work of Issachar Ryback may be seen that striving for lapidary form which has placed the Russians in the vanguard of artistic effort. Some of his paintings and drawings represent the acme of development in graphic art. Ryback is the product, not only of Russian Revolutionary influences, but also of a Jewish environment, which, when he was still a boy, opened his eyes to reality.

Issachar Ryback was born at Elisabethgrad, South Russia, in 1897. He was reared in Podol, Ukrainia, amidst Jewish-Chassidic surroundings. At the age of ten, he entered the Workmen's Art School at Elisabethgrad, which was headed by Kosatschinsky. There he received his artistic background which united the traditions of Russian art with modern Western influences.

Four years later he enrolled in the Art School at Kiev. It was then that Ryback, the artist as we know him today, began to emerge. He was interested more in the independent study of Jewish art than in the instruction of his teachers. His subjects were Jewish types whom he found in Kiev and its surrounding territory.

The Revolution of 1917 placed Ryback in the foreground of cultural life. He was recruited by the Kiev Central Committee of the Jewish Kultur League. In addition to the decoration of streets and plazas, the direction of revolutionary festivals and the designing of posters, his principal duty was the instruction of juvenile students of art.

During this period he came in contact with Alexandra Exter, whom he assisted in the reformation of the Jewish theatre. This work and his cultural activities under the revolutionary committee, developed in Ryback a most remarkable and original style. In this stage of his career he produced a series of pictures entitled, "The Little Town," which, though they are impressionistic in style, are faithful portraits of the life and the people of remote Jewish settlements.

How honestly the artist has represented the Jews of his native country is told by Dr. Max Osborn, the critic, in a preface to a somewhat similar series by Ryback, "Jewish Types of the Ukraine."

"What we view here as men and women from Jewish villages and small towns is reality—and yet more than reality," Dr. Osborn wrote. "Individuals raised to the validity of types, representatives of a class of an entire community. Each one's face bears the marks of his destiny, his place in the community, and yet reveals the fate of the nation to which he belongs. In these countenances are written the experience, the thought, and the pain of millenia. They combine learning, piety, cunning and an unfathomable grief. . .

Ryback

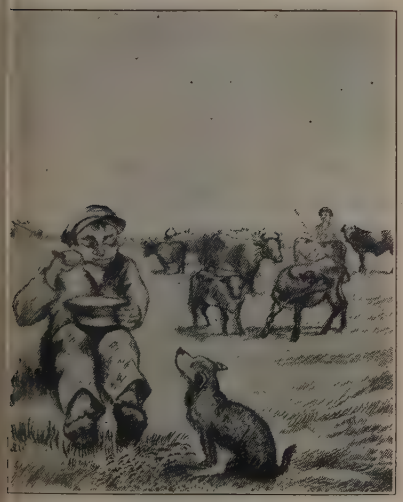
A Tractor in the Field

"The characterization of the faces follows truth, yet it aims to achieve the monumental expression. . . .

"Each sheet shows that these are portraits of the Jewish cultural world, created by an artist who is bound up with it heart and soul; whose connection with his native environment was so profound that even contact with contemporary European art forms could not alienate him. On the contrary, he applied all his artistic powers all the more fervently to the solution of the proud and tragic riddle of his race."

While in Kiev, Ryback came under the influence of the Cubists. He adapted the methods of Picasso and Leger to still life. His paintings of Jewish ceremonial objects possess a strange, visionary fantasticism. While the technique is second-hand, these works reflect the solemn mysticism of ancient custom and tradition.

Ryback developed his graphic, realistic art after 1919. He had been summoned to Moscow where he was assigned to the duties of instructing, leading discussion groups, conducting tours through art museums and designing posters. But his mind was occupied with other things. It was filled with



Ryback

A Little Shepherd

the frightful scenes of the Ukrainian pogroms that were led by Denikin and Petlura. These memories he recorded in a series of water-color paintings. They vibrate with violent experience. Ryback's father had been murdered and his native village of Elisabethgrad destroyed in the pogroms. Shocked by horrible reality, the artist applied his brush to ruthless representations of a bloody story. These pictures are remarkable in their style. Eastern primitiveness, strangely reminiscent of Chinese technique, characterize them. Thus they are free from cheap, sensational effects and rise to a truly artistic epic of human ferocity and baseness.

From the abject, Ryback has risen to the robust in the portrayal of Jewish types. His latest work is a portfolio of twenty-five drawings and paintings entitled, "On the Jewish Fields of the Ukraina." In this collection he has caught the joyful spirit, the driving energy that inspire the ghetto-bred Jews at their work in the newly-

Ryback

Home After Work

established Jewish farm colonies of the Ukraine.

Let the artist himself tell, as he does in the preface to the portfolio, his experiences that led to his most recent work:

"Friends would often say to me: 'Well, Ryback, you know only the crooked, broken, pale-faced Jew of the towns, the type of petty trader, commission agent, "luftmensch"; why do you not go down to the Steppes where the Jews have come into contact with the soil—then you will forget your pale-faced cripples. You will find there a new, proud type of a Jew.'

"I did not believe in the miracle; I had so often heard of it and longed to see it all with my own eyes. I felt the desire to speak to that new Jew—the peasant who goes singing into the field and who has forsaken and forgotten his shop. . . .

"I went. For two months I lived in the new Jewish villages in the province of Kherson and in the Crimea. I slept in their huts and shared their bread and potato meals, watched them at work

Ryback

The Harvest

and saw them at rest, and was amazed at the change that had taken place during the two years since this new movement had begun. I have seen now the sunburnt Jewish peasant. The sun loves the Steppes, for all the years they were deprived of his rays. To me, who grew up in the 'pale,' amid the wan, worn-out faces, the healthy, sunburnt, wind-beaten men and women were a perfect joy, and indeed revealed to me new colors."

The artist's words might be a bit superfluous. The pictures themselves are eloquent enough testimony to what he felt. They reflect a complete communion between the artist and his subjects. In his work, he lived their lives, in the most subjective sense.

Since 1921, Ryback has resided in Berlin, where he is continuing his efforts to depict the Jewish soul to the world. What augurs well for his future development is his growing independence of external artistic influences.

Homewood Terrace

A Child-care Institution in San Francisco where the Emphasis is on "Home"

RIGHT — An aeroplane view of the Home; and below the gymnasium.

"HOMEWOOD TERRACE" is the institution maintained by the Pacific Hebrew Orphan Asylum and Home Society for Jewish children of San Francisco whose families have been disintegrated. It provides every modern facility designed to promote the material welfare of the young. But the chief emphasis of the work of the institution is not upon materials; it concerns itself principally with those intangible values which are ordinarily placed at the disposal of the child in his parental home—respect for the home, a feeling of obligation toward other members of the family. Homewood Terrace is primarily a home-making project.

The grounds of Homewood Terrace comprise thirteen acres which slope toward the south and thus afford a healthful exposure. A little more than one-fourth of the land is occupied by buildings, playgrounds and approaches, leaving nearly four acres for scouting and other recreational activities, as well as for the erection of additional facilities which might be required.

The playground is open to the public so that the children of the institution have opportunities for normal associations. The playground is situated at the front of the home. Thus visitors may come and go without intruding upon the cottages and gardens. Home privacy is one of the important features of Homewood Terrace. In the planning of the institution, every means was employed to avoid giving the children the impression that they are public charges. All the public buildings—the gymnasium, the superintendent's residence, the administration building, the laundry, and the power house—are on the main road where persons who come on business can easily reach them without going near the cottages.

Each cottage is a fully equipped home in itself, and contains nothing but what is essential in a domestic environment. No classes or official activities are conducted in the cottages. The Technical Training School and the Health Center building are conveniently near the cottages, but they, like all other service buildings, are of different architectural designs so that they are distinguished from the residences.

Group organization is the dominating factor of each cottage. Every home is supervised by a house mother whose family includes ten boys and ten girls. They may be from four to twenty years of age. The age limit for admission to the home is flexible, and the length of time that a child may remain is not defined.

All of the work in the cottages is done by the children under the direction of the house mothers. Thus the boys and girls receive the domestic experiences that would be acquired in any family of small means and high standards. They remain in the same cottage from the time of their admission until they leave. This and the fact that the personnel of the administrative staff is rarely changed, help to give the children a feeling of permanence and security.

Each household does its own shopping at the general store. It does its own cooking and serving—in short, has little more to do with other cottages than is necessary between adjoining houses in any community.

Social contacts at Homewood Terrace are not limited to people of the institution. The children are given many opportunities for experience as hosts and guests. They attend the public schools and are distributed among as many educational institutions as is practicable. This adds greatly to the number and variety of their social experiences. The position of the Home in relation to the public schools is precisely that of the parent. It supplements the work of the schools with cultural, ethical and social influences.

Homewood Terrace is located within the city limits of San Francisco. Being so accessible, it has attracted the services of a large corps of volunteer workers. About one hundred of them each week come to the Home for specific duties. The majority are recruited by the San Francisco Section of the Council of Jewish Women. Through them a considerable saving in the operating expense of the institution is effected, and the community is kept in close touch with the Home.

Homewood Terrace is not conducted for "problem children." Nor does it make its selections from specially gifted or under-endowed children. Its doors are open to any Jewish child who needs a home, and whose presence will not endanger the welfare of other residents of the institution.

In the Public Eye

Jacob Wassermann

Jacob Wassermann

JACOB WASSERMANN, the German-Jewish novelist, is one renowned foreign author who has not come here to lecture American audiences. He is just visiting.

But he has been interviewed and has said: "I am of the opinion that Jews should not beg the world for tolerance but should win their rights with pride."

Though he does not participate in Jewish political or social movements, his attitude toward Judaism is stated in his book, "My Path as a German and a Jew."

* * *

Isaac Gruenbaum

Jacob Wassermann was born in Furth, near Nuremburg, where he was educated until he was seventeen, after which he took education as he found it. Poverty was one of his teachers. His first novel, "The Jews of Zirndorf," was published in 1897. "The World's Illusion" is regarded as his greatest novel, and his latest, "The Triumph of Youth," is soon to be published.

Isaac Gruenbaum

AN interesting visitor in America is Isaac Gruenbaum, deputy in the Polish Parliament. He is one of the leaders of the National Minorities bloc in Parliament, a former president of the Jewish Club of that legislative body, a Zionist, a fearless spokesman for Jewish rights in Poland, and an author and editor.

He studied medicine and law in the University of Warsaw, and followed law and journalism. The end of the war found him in Petrograd, now Leningrad, editing two newspapers — one written in Yiddish and the other in Hebrew. The Polish state having been restored, he felt himself called upon to return to Poland to labor for the rights of his people in the new government.

How well he has served them is attested by the fact that the Jews have elected and re-elected him a number of times to represent them in the Polish Parliament.

Upon his arrival in America he expressed the opinion that a million Jews in Poland will have to emigrate in order to relieve the economic situation.

"I would like to see them proceed to Palestine," he said. "This should be the care of world Jewry and especially of the Jews of America."

He came to America especially to address the American Jewish Congress.

* * *

Philip Guedalla

THIRTY-SEVEN years old, Philip Guedalla is already a great name in England among men of letters. His witticisms and brilliant epigrams are quoted wherever good literature is known. He is known as "the second Disraeli." He writes history and biography. Rising to eminence, he has not lifted himself out of Jewry, but has remained of it. He is president of the Federation of English Zionists.

Philip Guedalla

Guedalla has been visiting in America lately.

He was educated at Rugby School and Balliol College, Oxford, where he specialized in history and the classics and was awarded many scholarships. In 1913 he became a Barrister of the Inner Temple. During the war he was legal adviser to the War Office and the Ministry of Munitions.

"I practiced at the bar for ten years, and then found that I had to choose between law and writing," Guedalla says. "I chose writing and retired from the bar."

He has produced such notable works as "Palmerston," "Fathers of the Revolution," "The Second Empire," "Supers and Superman," "A Gallery," and "Masters and Men." And still he has found time to be prominent in British politics.

Frau Paula Ollendorff

AMERICAN Jewish women have had a visitor from Germany during the past few months —Frau Paula Ollendorff of Breslau.

Frau Paula Ollendorff

Frau Ollendorff is concerned with Jewish life in the home which is a matter that worries Jews in Germany quite as much as Jews in America. Frau Ollendorff, as a communal leader in Breslau, has thought much about this problem.

Jewish home life has been Frau Ollendorff's chief topic as she has gone about the country lecturing under the auspices of the National Federation of Temple Sisterhoods.

Though very busy with Jewish affairs in Breslau, she also has had time for politics, not for the sake of playing the game but because of the use to which it may be put in social welfare work. During the past seven years she has been an alderman in her city.

* * *

Judge Otto Rosalsky

THE name of Judge Otto Rosalsky of New York appears frequently in the daily press dispatches in connection with the news of the law courts of his city. Now it is announced that Judge Rosalsky has been appointed leader of the Greater New York $2,500,000 United Palestine Campaign, and that it is Judge Rosalsky who has been made chairman of the conference of Orthodox Jewish Congregations which has to do with the laying of the cornerstone of the Yeshiva College of America in May.

Judge Otto A. Rosalsky

He is a native of New York, 53 years old, a graduate of the New York University law school, and has served as Judge of the Court of General Sessions for twenty-two years.

A Yemenite Jew

So This is Jerusalem

By Josiah Edwards

THE phrase, "The Melting Pot," has an all-inclusive meaning, and yet there is one place on earth which proves its inadequacy. A city that is a shrine for the three leading monotheistic religions of the world cannot content itself with Zangwill's modest term. Jerusalem, where races and creeds from East and West meet, is a Melting Pot—but more than that, it is a museum where odd specimens of half-forgotten tribes and religions are preserved.

Jerusalem is the most cosmopolitan city in the world. Within the precincts of the Holy Sepulchre of Christianity, one may find representatives of dozens of sects, each fighting for its own claim to the revered sanctuaries of the faith. The gatherings of Easter pilgrims, garbed in the richly-hued mantles of their various religious groups, have served as a favorite subject for more than one artist.

The Jewish aspect of the Melting Pot in Jerusalem is even more complex. The response of world Jewry to the rising spirit of Jewish nationalism is reflected in the diversified population. To the purely religious element has been added a new type of virile, youthful Jew who is animated by an enthusiasm for the future of the Jewish State. From all parts of the world he has come, projecting a large variety of national characteristics against a Biblical background. His work is manifested in the public improvements and in the modern systems of education that are coming into being in Palestine. Gradually he is standardizing the life of the Holy City. In the presence of this progress, it is the more surprising to see some of the ethnic types that for centuries have survived the main body of their people. They are odd room-mates for the *Chaluzim*, the pioneer builders of Palestine, whose social doctrines are decidedly advanced even for Western countries. As Sir Herbert Samuel, the former High Commissioner to Palestine, put it, prototypes of the middle ages may be found in Jerusalem living side by side with harbingers of the Twenty-First Century.

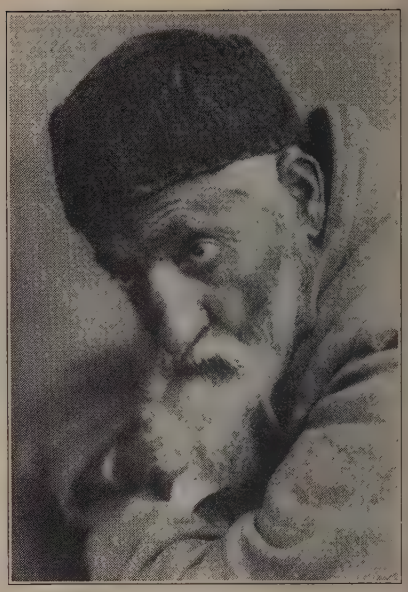
Jerusalem is a Melting Pot that unites not only East and West, but also the past and the future.

* * *

JERUSALEM'S position as a sacred shrine in the ancient world is what makes the city today a laboratory for ethnological investigation. Pilgrims from unknown and forgotten Jewish communities migrated to the home of their fathers, and there they were preserved unchanged while the original stock disappeared. Even in the most ruthless days of the Crusades they were permitted to live. It was characteristic of the Crusaders that, though they were barbarous in their treatment of the Jews in the European communities through which they passed, they were more lenient after they had reached Jerusalem.

Those early Jewish pilgrims were a tenacious, clannish people. No change of rule, no misfortune, no process of assimilation could make them lose their identity.

For ethnological study, the Jewish community in Jerusalem today is divided into two main groups—the Sephardim and the Ashkenazim. The Sephardim, while comprising a majority, are of the lesser influence. They live largely on the glories of the past. They were the forerunners of Jewish settlement in Jerusalem and for more than a century were the only representatives of the Jewish community recognized by the Turkish authorities. Their Chief Rabbi, or *Chahcham Bashi*, was the spokesman not only for the Sephardim but also for the Ashkenazim, who were denied the privilege of selecting a leader of their own. He wielded a secular as well as a religious authority, and the government paid him homage as to a representative of a foreign government.



A Bukharian Jew

With the influx of increasing numbers of their people, the Ashkenazim eventually were able to establish their own authority, and the prestige of the Sephardic element decreased.

The odd types of Palestinian Jews which we shall describe are classed with the Sephardim. While they are not descended from the Spanish exiles, the original Sephardim, they still associate themselves with the Spanish communities and practice the Spanish rites. They are found in groups dispersed everywhere, baffling in their ability to defy assimilation. Nowhere, however, is there so complete a representation of all of these types as in the Holy City. We shall tell of some of them.

* * *

THE least numerous are the *Karaites*. In the true sense, they are not Jews. Their forefathers about a thousand years ago chose to dissent from the established faith. They adhered to the written law, the Bible, but repudiated the spoken law, traditional Judaism and the Talmud. They were once

fairly numerous in Jerusalem, counting their congregation by the hundreds. In Russia and Crimea, where they still preserve their ancient beliefs, they have played an important part in the public life of the country. They have produced scholars and poets of note.

The Karaites in Jerusalem today can hardly boast a full Minyan. They have been assimilated with the community, and not a few of them have migrated either to the United States or to the countries from which they came.

They cannot afford many of the advantages with which larger communities are able to equip themselves. But in the face of all hardships, they manifest a magnificent tenacity and to this day stubbornly refuse to submit to the jurisdiction of any of the city's institutions, either lay or religious. They prefer to be governed by one of their own number who is an alderman and the oldest member of the group.

In their gradual extinction, the Karaites present a tragic picture, and the few survivors offer unusually interesting material for anyone who cares to study the ethnical composition of modern Jerusalem.

* * *

ANOTHER interesting class is the *Bukharian* Jews. As their name indicates, they originated in Central Asia, in Bukhara, where, under the regime of the native Bukharian Emirs and with the patronage of Czarist Russia, they flourished materially.

Their physiognomy is more Tartar than Semitic, and many historians have denied them Jewish descent altogether. There are some who hold the theory that the Bukharians are descendants of the *Cazar* proselytes who, in the Ninth Century, established a kingdom of Tartar converts to Judaism and formed contacts with Spanish centers. Most of the members of this sect perished or re-embraced Mohammedanism.

A Yemenite Boy

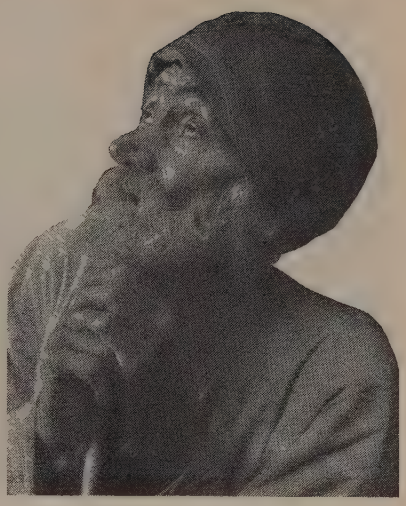
The Bukharian Jews came from their native land to Palestine, impelled by a naive but very genuine desire to live in the sacred atmosphere of the past. They established themselves in the north-eastern section of Jerusalem, constructing broad avenues and commodious residences. Their means enabled them to continue the comfortable life to which they had been accustomed in Bukhara.

They are a very peaceful and law-abiding element, remaining apart from communal politics and asking only to be left alone to mind their own business. Passionately religious, and Zionistic in the original sense of the word, the Bukharians have come to be regarded as the "pet-child" of both the Jewish community and the Government. Visits to the Bukharian section and synagogues by the High Commissioner of Palestine have become almost an annual feature in Jerusalem.

The Bukharians, wearing their native robes and turbans, speaking their Caucasian Hebrew, and maintaining an air of aloofness, have preserved nearly all of their original characteristics. But life runs its normal course. Their youth are not bad "mixers" and are hardly distinguishable from other Jewish young men and women.

* * *

ANOTHER remarkable group is the *Georgian Jews.* They are genuine mountaineer types, a hardy, obstinate folk. They came from Caucasia and the shores of the Caspian Sea. In their native land, they were a self-sufficient, one hundred per cent productive people. They tilled the soil, tended flocks and generally lived the life of mountaineers. Their neighbors, Christians and Moslems, respected them for their pluck, or perhaps feared them. When they came to Jerusalem about thirty or forty years ago, they faced the tragic destiny of working people who could not find sufficient activities to which to devote themselves. Speaking a language that was unintelligible to their neighbors, and conducting themselves in a rural manner, they were quaint specimens in the community. They were not distinguished by mental resourcefulness, nor were they proficient in the study of the Law, so that they were unable to keep pace with the cultural development of the city. But, though the older generation of Georgian Jews have preserved their native characteristics, they have made



A Jew from Morocco

considerable headway, especially in the economic life of Jerusalem. The members of the wealthiest Jewish family in the city are Georgians.

The Georgians take no part in philanthropic enterprises and have nothing to do with community activities.

* * *

THE *Yemenite Jews*, another curious type that is found in Jerusalem, require a more detailed discussion. They are the most wretched class of Jews in the world.

The Yemenites were "discovered" in the middle of the last century by Rabbi Saphir, an adventurous traveller, one of those *wandervögel* who from time to time emerge upon the Jewish stage. Saphir set out deliberately in quest of the Yemenite Jews, and found them. He came upon them in the hill country of Yemen and made representations before the ruthless Yemenite authorities to alleviate their suffering.

Through his narrative, "Eben Saphir," the Jewish world became acquainted with a peculiar tribe of which it had heard much but knew very little. Since the time of Saphir's adventures, Jewry has cultivated an intimate contact with its abandoned brethren of Yemen. The Yemenites became a favorite subject of discussion among the people. The romance of the remote and a tragic martyrdom attached themselves to the Yemenites. The persecutions which these people had suffered at the hands of Moslem fanatics appealed to the sympathies of the whole of Jewry.

The Yemenites have come to Jerusalem in large numbers ever since the news of the rehabilitation of Palestine first reached them. Like the pilgrims

(Continued on Page 269)

News in Views

ADDITIONAL numbers of ghetto dwellers are becoming farmers on the Russian steppes. Above is seen a settler who only a year ago was a tradesman and already has adapted himself to farm work.

Below is a group of families who have recently arrived in the Russian Jewish farm colonies. They are seen gathered upon the foundation of a home which they co-operate in building.

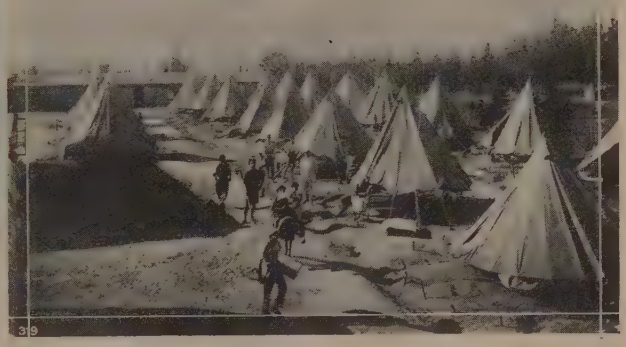
ABOVE is a reproduction of the oldest plate in the world which is of Jewish origin, as is shown by its Hebrew inscriptions. It is in the Smithsonian Institute, Washington.

Below is pictured a Polish-Jewish youth at work as a clerk in a coal mine in Northern France. France has become a refuge for large numbers of Jews from Eastern Europe.

THE world's greatest collection of ancient Jewish art works, ceremonial objects, and literature is housed at the Hebrew Union College, Cincinnati. Below is a portion of the collection which was obtained by Adolph Oko, librarian of the college.

WITH the help of the B'nai B'rith, the Jews who came to Mexico with the hope of entering the United States and were stranded there when they found the doors of this country closed to them, are earning a comfortable livelihood in the new land. Below is seen one of two shoe stores operated by Leon Sesnovitz. He also owns a small shoe factory.

WHEN the American Jewish Congress met in Washington last month to demand an end to the persecution of Jews in Roumania, representatives of the organization carried the protest to President Coolidge. Seen with the President from left to right, in the picture to the right, are B. G. Richards, Mrs. Archibald Silverman and Reuben Brainin.



ONE of the finest Jewish clubs in the world is the Standard Club, of Chicago, whose new building, pictured above, was dedicated recently.

To the right is a view of a tent colony of "chalutzim" in Palestine. The young men and women have come from all parts of the world to aid in the work of revitalizing the ancient land.

PHILADELPHIA Jewry has thrown its full strength into the B'nai B'rith Wider Scope Campaign Eleven hundred persons attended the banquet held in connection with the convention of B'nai B'rith District No. 3, in Philadelphia, January 30th, at which time the campaign in that district was inaugurated. The above picture shows some of the guests.

The Miraculous Scroll

By Harold Berman

Illustration by S. Raskin

RABBI Isaac Abohab, a saintly man of Safed, meditated long on the problem of salvation. He, the author of *Menorat Hamaor*, a book of meditations and ethical precepts, was aware, deep in his heart, that man is but a bundle of sins, unlawful desires and impure thoughts. Man, created for the sole purpose of serving his Creator and of sanctifying His name, is prone to stray into the thorny paths of self-indulgence.

All his life Rabbi Abohab strove, by means of the study of the Torah, by prayer and fasting, to overcome the weaknesses of the flesh. He endeavored to rise to the height of the Angels, or at least to the eminence of those saintly men in Jewry of days past whose names have become a blessing to succeeding generations. But he was compelled to confess to his conscience that he had failed in the achievement of his coveted purpose. He was aware that the duties of man to his Creator are inexhaustible, illimitable. There is no end to man's obligations; and were he to do the utmost that is given him to do, he still would be behind the mark set for him by his Creator, in whose image he was made, and a spark of whose ineffable holiness animates his own humble clay.

This was the problem that Rabbi Isaac pondered for days and nights on end. His endless vigils, his brain-splitting preoccupation, the ceaseless torment of his soul and body, left him worn and pale. And he was unhappy. For the true path of life, the path of salvation, he had not yet discovered, despite his search of many years.

But one night as he lay sleepless on his hard, straw-stuffed pallet, a thought flashed across his mind. And like a star, it brightened his dreary life, dispelled the gloom that had nestled so long in his bosom. At last his problem was solved. He would write, with his own hand, a *Sepher Torah*, a scroll containing the five books of Moses, that for meticulous care, accuracy and saintliness of execution, would excel any scroll yet written by man.

The great thought no sooner was conceived, than Rabbi Isaac set about to prepare himself for his holy task. For forty days he fasted, breaking it only after sundown each day, and partaking even then but sparingly of the lightest of foods. He ate no flesh and drank no wine. He bathed his body frequently in flowing water to cleanse it of its sin. And all the while he lived the life of a hermit. Separated from his fellowman, their base thoughts, their selfish deeds and their bodily indulgences, he immersed himself continuously in the study of the holy books, in the contemplation of God's works and His benevolent ways with men.

After forty days, Rabbi Isaac began his sacred work. First he supervised the selection of the skins which were to be used for the scrolls. He made certain that these were of animals slaughtered by God-fearing men, and whose flesh was consumed by pious persons who did not fail to bless their God before and after partaking of their food. He bought the hides raw in order to assure himself that the labor of tanning them would be performed by a holy man, one who would make of it a labor of love as well as one of supreme piety.

At length he began to write, word for word, letter for letter, the Five Books of Moses, beginning with the story of creation and ending with the last verse of Deuteronomy. Faithfully he copied all the intermediate chapters and verses. At the beginning of each chapter he would stop for prayer, meditation and repentance. When the Holy Name itself was to be written, Rabbi Isaac would repair to the ritual Mikvah of purifying waters where he would read the *Zohar* and the Psalms of David, after which, in great fear and trembling, he would commit the awesome letters to the parchment.

The completion of the holy task required three long years. And when the work was finished, Rabbi Isaac's joy was limitless. He emerged from his self-imposed isolation thin and frail, but elated to the innermost recesses of his soul. He had achieved a miracle of perfection. The sanctity that had accompanied the work never had been surpassed. And no *Sepher Torah*, Rabbi Isaac believed, had ever been transcribed with so much attention to all of its peccadilloes. So great a feat was unprecedented, and perhaps would remain unequalled for all times.

With song and rejoicing the sacred scroll was borne to Rabbi Isaac's synagogue where it was placed in a specially constructed Ark. For several days there was feasting and merry-making among Rabbi Isaac's friends. The scroll was cherished by the congregation as an object of veneration and pride.

At the end of many years Rabbi Isaac Abohab was called to the throne of the Almighty in the heavenly abode above, there to enjoy the fruits of his many pious deeds.

In the course of time legends began to cluster about the synagogue of Rabbi Abohab and its sacred scroll. Miracles innumerable were attributed to the *Sepher Torah* by the inhabitants of Safed. A famine descended upon the neighboring towns but food was plentiful in Safed. Drought, floods, locusts and fevers visited adjoining regions, but Safed continued to enjoy health and prosperity. Fire once came to the town, leveling many homes. It even reached the portals of the sacred edifice. But marvel of marvels! The

oaring flames as if guided by some nseen hand, suddenly turned in their ourse just as they were about to urround the Holy Ark. Even the arthquake that wrought so much avoc in the ancient town, could not nove the scroll. The synagogue umbled in a heap—all but the east vall that supported the sacred Ark. The Ark remained upright among the uins, hurling defiance at the conspiring elements and setting at nought all he laws of nature and creation. There t stood, an eloquent witness to the uperior force of the human will—to he power of man's inner spirit over natter.

The renown of the miraculous scroll radually spread throughout the ength and breadth of Palestine. There was no one in the land who ould not repeat, with embellishments, ome of the wondrous tales of the croll. Even the Bedouins in the lesert recounted them. Over the embers of their camp-fires, or seated eneath their camel's-hair tents, drinking thick coffee and puffing their long vater-pipes, they would narrate the egends. Their voices were dramatically attuned to the mystery of the tories, alternately rising and falling rom a weird, barbaric chant to an awed whisper.

Several times it happened that a avalcade of Bedouins, exhorted to oly endeavor by the canticles, would woop down upon the drowsing town f Safed, and shortly be gone with he wonder-working scroll tied to a addle-bag. More than once the town wakened to find the sacred relic missng from its Ark in the east wall of he ruined synagogue. Every search vas unavailing. But, wonder of wonders! By the time the community had toically reconciled itself to its great oss, the scroll would be returned to ts ancient place. This miracle is duly ecorded in the town records and one nay hear it solemnly related by the rey-beards of Safed.

In time the *Parnesim* of the city decided that the shell of Rabbi Isaac's ynagogue no longer afforded a safe r dignified home for his precious croll. They planned to transfer it to he synagogue in which the saintly and nsurpassed Cabbalist, Lurya, the *Ari* ad worshipped, and which he rendered famous by his many wondrous leeds. What more fitting tabernacle, what more hallowed ground than the difice in which Lurya, the personifiation of all sanctity and virtue, the

"Even the earthquake that wrought so much havoc could not move the scroll."

inheritor of the crown of the Fathers, had worshipped his God during his Mortal Incarnation—wherein he had studied His laws, uncovering the many esoteric mysteries of His written and unwritten sacred word?

On an appointed day, the sacred scroll, protected by a canopy of purple and gold, was conveyed to the synagogue of the *Ari* by ten pious men who had fasted and cleansed their flesh. It was borne at the head of a procession of dancing and singing townsfolk.

The scroll was deposited in the Ark. The songs and rejoicing ceased, and the people departed to their homes, happy in the performance of a noble deed.

But the happiness of Safed was not long-lived. Within the year, the ten good men who had carried the awesome scroll to its new house, were no more among the living. One by one, and almost without any previous warning, they were snatched away. It is said that Rabbi Isaac had been angered by the laying of profane hands upon his soul's treasure, his labor of years, the sin-offering of an erring son to his merciful Father, the sacrifice of a crawling worm to the Lord of Hosts.

Or was it possible that the saintly soul of Rabbi Isaac was displeased with the deeds of Lurya and his vision-haunted school? For Rabbi Isaac, though an assiduous student of the Cabbala, had never demeaned this most sacred of all sciences by putting it to vulgar uses. And had he lived, he would have cried "Woe! Woe!" upon the disciples of the Lurya school who, like showmen, made personal gain of the tricks they discovered in the thrice-guarded and abstruse theories of the science of sciences. To Rabbi Isaac, the Cabbala was the Cosmic Mystery for the minds of the chosen few, and not an axe with which to hew out a livelihood. Its sacred profundities were not to be profaned in the market-place for the edification of the gaping multitudes, for the cure of an aching tooth, a crippled limb, a running sore or a bedimmed eye, nor for the banishment of demons from the body of one possessed. Not for the benefit of the quack and the fakir did God see fit to give to man the mysterious and jewel-laden crown of all the Heavenly Wisdom. And those who convert the Aracana of all knowledge into a showman's tent are to be forever cursed by Rabbi Isaac who had never written an amulet or an incantation, nor had ever accepted a fee for a prophecy of the future or for conjuring the spirits of the departed out of *Sheol*.

And this is the forbidding tradition that has made the miraculous scroll of Safed an object of awe and veneration.

The Hebrew Sheltering Guardian Society

Children's Home at Pleasantville Stresses Health

ABOVE, a typical cottage home of the Hebrew Sheltering Guardian Society; and to the left, a group of boys of the Society at play.

IN CHILD care institutions, normal, under-privileged children are apt to be brought into contact with others who are low-grade mentally, constitutionally inferior or semi-delinquent. This is the principal difficulty in the care of dependent children, according to Dr. Leon W. Goldrich Executive Director of the Hebrew Sheltering Guardian Society, Pleasantville, New York.

The danger is largely avoided at the children's home at Pleasantville, through the agency of the Jewish Children's Clearing Bureau, of New York City which carefully investigates every application for admission. In the case even of those children who are accepted, attempts are first made to place them in foster homes rather than in an institution.

The chief emphasis of the work at the Pleasantville home is upon the physical and mental care of the children. Psychiatrists, dentists and specialists in every branch of medicine are employed. Daily clinics are conducted in the modern and fully equipped hospital which is a part of the home. The children are given complete physical examinations twice a year. Those who are found to be in need of special care are given individual attention, and by a careful follow-up system, their defects are remedied as quickly as possible.

All of the children are immunized against contagious diseases. Health habits are instilled in each child. He is required to sleep regularly, participate in outdoor exercise, bathe frequently, clean his teeth daily, and to eat the proper foods. His interest in his own health is enlisted through personal hygiene talks.

The spread of contagious diseases is prevented by the quick removal of the sick child from the grounds of the home to the isolation wards of Grasslands Hospital in Westchester County.

Last year a Mental Hygiene Department was established at the Home. The children receive all the benefits that modern psychology and psychiatry have to offer to keep their minds healthy and their emotional and volitional lives properly balanced.

The school of Pleasantville is an annex of one of the public junior high schools of New York City. The system of education employed meets the individual needs of children of different intellectual levels. A commercial course is provided for those children who intend to go into business. Prevocational industrial courses are offered to enable the boys and girls to discover their special talents.

The Pleasantville institution is conducted on the cottage plan, a system that permits the child to enjoy all the pleasures, the freedom and associations that he would have in his own home. Neatness, orderliness and cleanliness are required in the cottages, but these conditions are not secured at the sacrifice of the cheerful tone which pervades the life of the cottage "families." The cottage is the child's real home, a place of rest, study and social activity. He becomes attached to his dwelling, but care is taken to keep him in touch with his relatives. He is permitted to visit his kin in the city and they are encouraged to visit him.

A minature form of government known as the Lewisohn democracy, has been organized at the Hebrew Sheltering Guardian Society Home. It is patterned after the national government. A President, representatives to Congress, and Senators are elected by the children. The President appoints his cabinet officers. A similar system exists in each of the cottages. Thus the children receive training in citizenship and in the meaning and value of democratic government.

Each child is given ample time to participate in activities of his own choice. This procedure permits him to develop his individuality. Any native talents which a child might possess are cultivated, and both in school and in his cottage home, he enters freely into those social, recreational, athletic and cultural activities that give him interests which in later life will enable him to employ his leisure hours profitably.

The motto at the Hebrew Sheltering Guardian Society Home is "Character and Service." It is taught and preached and is put into practice on all possible occasions. No opportunity is overlooked to give the children an understanding of the practical value of good conduct and manners.

Daily religious classes are conducted at the home. Services are held on Saturdays and Holy Days.

"That Is Not The Way"

A Review of the Internal Affairs of German Jewry

By Israel Auerbach

BERLIN Jewry ushered in the present year with a memorial meeting which, at the same time, was a manifestation of a growing spirit of harmony among the Jews of Germany. Western and Eastern Jews united in the halls of brotherhood, the B'nai B'rith building. Although some spoke German and the others Hebrew, all, with one accord, said that the great departed, Achad Ha'am, and he alone, had been to our people a prophet in the true sense of the word, a mentor and a guide to his bewildered people. For, with his clear vision, he saw them still wandering from the path when they, in their enthusiasm, thought they had finally found it.

If German Jewry had only had an Achad Ha'am or if they could read his most profound utterances! His severe, but purifying "Lo zu Ha-de-rech" would have convinced them that they could not realize their hopes for the ultimate triumph of Israel by pursuing the course which they had followed since 1926. That year, though it brought Germany economic stability and political regeneration, made the Jews lose a step in their progress. The war had produced one good result for them—it ended the inner strife; and the post-war period with its flood of dangerous anti-Semitism prolonged the armistice. At the very first breathing-spell, however, discord broke out afresh. Conflict weakened them. Never since the historic struggle between Orthodoxy and Reform nor the conflict between Assimilation and Zionism, at the beginning of this century, was German Jewry so internally torn as in 1926.

It began with the elections of the "Prussian State Association of Jewish Communities." This event showed that German Jews really have assimilated German methods, particularly that method which not only makes voting odious but poisons the air and threatens progress. The democratic English manner of chivalrous hand-shaking between opponents after the campaign, of burying the past, of friendly cooperation with one's former rival under the new administration, is still foreign to the young German Republic and the still younger German-Jewish democracy. The fact that the Jewish Nationalists succeeded in obtaining one-third of the seats did not lead to their recognition; nor were they given an opportunity to participate freely in the affairs of the Community. For the losers could not rest under the smart of the decline of their power. They did not accept the results of the election as a sign of the times, but took it as an indication that it was necessary for them to oppose futher change still more resolutely.

The elections were for representatives of the Greater Berlin Community. The conflict occasioned by the result was entirely unnecessary. With a little consideration on the part of both factions a compromise could have been reached. Indeed, the German Grand Lodge of B'nai B'rith employed its best endeavors to this end. The fact that the peace negotiations ended in an outbreak of hostilities was reminiscent of July, 1914.

In the elections the Liberals lost one seat and with it, the majority; the united bloc of the opposition, owing to the one vote gained, took over the reins of community control. However, the defeated Liberals were so non-plussed by their exit from the stage of communal politics, that they became convinced the elections were dishonest. Clinging to this straw, they took a step which an Achad Ha'am would have opposed with the cry: "Lo zu Ha-de-rech. That is not the way." They contested the election (which was their privilege), but, unfortunately, not before the forum of the Jewish National Association, but before non-Jewish authority—the President of the Berlin Police Department.

Achad Ha'am has designated the status of the emancipation of Western Jewry, in as much as it is not supplemented by self-emancipation, as "Avdut betoch cheruth," slavery in freedom. Under the German pre-war regime, this term had a political basis, for the Prussian Law of 1847 concerning Jews stipulated that the government was to control all internal Jewish affairs. But the constitution of the German Republic (the work of the Jew, Hugo Preuss) did away with that; the religious communities acquired independence in the conduct of their internal affairs. Formally, the old law concerning Jews was still in effect, as long as a new ordinance had not been passed to replace it. Still the government did not force the Jews to conform to the old stipulations. So that when the Liberals applied to the Police it was a case of needlessly and voluntarily leaving the freedom which they possessed to go over into a slavery which had been annulled. A chink was opened in the Jewish communal structure through which the State might put its meddlesome hand. Such is the danger of establishing a precedent.

The action of the Liberals did not tend to increase the prestige of Prussian Jewry, by any means. Subsequent events proved the move injurious. There ensued a race to the authorities between Liberals and Nationalists. The poor Police President, at his wits' end, could make no decision and referred the case to the Minister of the Interior. Unfortunately for the Police President, he himself became Minister of the Interior, and found it necessary to seek the opinion of his colleague, the Minister of Public Worship and Instruction. After many painful incidents, which it were better not to recount, the case now rests at this stage. Month follows month while the Greater Berlin Community (comprising half the Jewish population of Germany) is without legal representation. The old assembly went out of existence and the new one has not yet been recognized; there are make-shift meetings and resolutions against which one group regularly registers its protests. Thus, in addition to the loss of prestige, the community suffers from its lack of a representative body. The most vital questions must remain in abeyance. The whole of the second session of the Prussian Associa-

tion, which took place in November and had important business to transact was contaminated with the Berlin differences and so remained without positive results.

And then another problem presented itself to which an Achad Ha'am would again have opposed his "Lo zu haderech." It created conditions which were so wrong that for once the two principal wings of the German Jewish community, always at loggerheads, now united in recognition of the error.

The new problem arose when an effort was advanced to create a national association which would include all German Jews, not only Prussians.

There were common dangers that demanded such an association—the ever impending anti-shechita law (lately very acute in Thuringia and Bavaria), the decline of the Jewish teaching profession, and the diminishing influence of Jewish education among the German youth. Besides, there were communal necessities like the drafting of a new national law concerning Jews and the maintenance of great cultural institutions, which required the attention of a united German Jewry.

But again assimilation appeared at its worst: local patriotism, sectional super-individualism. "Avdut betoch cheruth." The Bavarian Jews were afraid they would jeopardize "their status as Germans" with the local authorities if they should cross the Bavarian border to join their Prussian brethren in a national Jewish organization. They opposed it, sought to "preserve their Bavarianism." They amended the original provisions for the formation of national organizations, and finally presented a new project. This new plan was an abortion, calling for an association of representatives of the individual state organizations. In short, it would create something like the Union under the old regime, or council of Princes, instead of the desired democratic national parliament of German Jewry. In the eleventh hour, however, the Prussian State Association reflected. At the Fall Meeting of the association, the Bavarian plan came up for approval or rejection and the only creditable accomplishment of that otherwise unsuccessful assembly was its unanimous answer, "Lo zu Ha-de-rech," which finally disposed of the caricature national organization.

How soon German Jewry will return to the fundamental democratic ideas, events of the near future will show. Democracy has retrogressed not only in the German Republic, but also among the Jews of that country, for it is a long time since the Revolution of 1918. How beautiful once was the enthusiasm of the "Prussian State Association."

Its statutes provided for absolutely fair, democratic elections for all the Jews of the land and, in a solemn resolution, the Association demanded similar regulations for the election of delegates of the individual communities. However, only a few communities outside of Berlin have hearkened to this appeal. Many have revised, or sought to revise, their constitutions, in order to disenfranchise some of the members of the community. The reason? The fear of intrusion by a possible majority of their East-European brethren. The Catholics and Protestants in Germany grant equal rights to all their co-religionists, irrespective of nationality, whereas, only Jewish communities do not grant full privileges to foreigners, although this is a direct violation of the Law of 1847. Nevertheless, German Jews know quite well that only the infusion of Eastern Jewish blood and spirit saves them from decay. And they are frequently obliged to have recourse to foreign rabbis and cantors. This, too, is not the way. The meeting of the Prussian State Association recognized the weakness of German Jewry in having to go abroad for its religious leaders, but the power was lacking to remedy this situation.

A closer examination will disclose that behind the differences in German Jewry lurks the old conflict between Zionism and anti-Zionism. Why it should break out so violently at this time is difficult to understand. Surely neither movement today is considered so radical as to preclude the possibility of a compromise between them. But German Jews are laboring under the weight of their tradition.

Decades ago, assimilation had become so rampant, that world Jewry was obliged to create Zionism as a means of self-preservation. The assimilation idea, with its negation of the *Golus* and the hopes for Palestine, was so radical that it could not but arouse the violent opposition of *Golus* Jews. But, since then much water has flowed, not only down the Rhine, but down the Jordan. Assimilation is no longer the ultimate ideal of the Jews; neither is the creation of a Jewish State in Palestine regarded as the final solution of all Jewish problems. Many compromises have been effected. The majority of Zionists have realized that the *Golus* cannot be neglected, that unless it be strengthened, the work in Palestine will have no permanent value. Non-Zionists have come to recognize that without the re-vitalizing influences emanating from a Jewish center, world Judaism cannot hope to survive.

Such an understanding should provide a common ground upon which cooperation might be possible. Instead, the old strife in Germany has broken out afresh. The opposing factions challenge each other's patriotism and loyalty to Judaism. Sound arguments are disregarded and discredited, and there is mutual distrust. Even the neutral Keren Hayesod has been powerless to end the hostilities. Neither was peace brought about by the formation of a "Pro-Palestine Committee," which includes many prominent non-Jews, the highest dignitaries of the State, who showed more willingness than the leaders of German Jewry to co-operate in the work for Palestine.

However, all Jews in Germany are beginning to realize that the present course is not the right one. After the bitter debates extending over an entire year, the conflicting parties are seeking to reach a mutual understanding. At their meetings and in editorials, they put out feelers directed toward a compromise. As long as the will exists, the goal will be reached.

The B'nai B'rith, by its example, has long since led the way toward an agreement. Just as its cultural program made it possible for the antagonists to unite as co-workers, the Order must and will exercise the same beneficent influence in communal and political activities. The tie of common interests will prove stronger than traditional divisions. The present unbearable situation which injures our prestige and our self-respect will vanish.

This will be the way—"zu ha-derech"—for German Jewry to follow; this will release their suppressed powers so that they may again, as in the past century, make a great contribution to world Jewry.

David Pinski

Dramatist of Depth and Vision

By Sarah Goldberg

SCARCELY out of his teens, David Pinski, the student, intellectual, and radical was already writing stories and sketches which placed him in a class superior to that of the young Yiddish writers of his group.

At twenty, David Pinski dreamt of becoming a Zola in Yiddish literature. He saw life mainly in terms of economic struggle. To him the life and conditions of the Jewish proletariat were more important and interesting than their ethnic problems. He studied, loved, and fought for his "dramatis personæ." And the proletarian characters of Pinski, the revolutionist and propagandist, were more passionate, more sympathetic and aggressive than those created by the other writers of his school.

As Pinski saw it during the earliest period of his literary career, man is the product of his all powerful enemy —his environment. Man is often imbruted by his bitter struggle with his economic conditions. Thus, starvation and homelessness have made Itzie in "A Story With a Hungry One," forbiddingly sullen and brutal. Yet he remains intensely sympathetic. The divine spark is not so easily extinguished.

For days Itzie has not tasted any food. Hunger and cold have made him inhuman. Itzie's wrath with the world is immeasurable. He is ready to harm, to destroy, to kill. But he merely beats a dog, as cold and hungry as himself, and snatches a crust of stale bread from a beggarly child. In the end Itzie commits suicide. That is his way of avenging himself upon the world.

And in "The War With God" it is an old man, a pious and religious Jew who wants to wreak vengeance, not upon the world but upon God. Patiently, the old man has borne his pain. But at last he revolts. He will war with God and prove to Him how ungodly and merciless He is. Furthermore, the old religious Jew is out of patience with God's illogical code of righteousness. Why should he, who never harmed anyone, have to suffer so

David Pinski

many adversities? The old man calls upon God to answer. He rushes through the streets cursing his Ruler and, weakened by illness and starvation, he faints.

An old man lying on the pavement in the heat of the day, overcome by hunger. Isn't that a score for him in his battle with God? And when his wife appears and begins to enumerate the many misfortunes that have befallen him; when she tells of a crippled, starving grandson; of a hovel that is their home; of an innocent, beautiful daughter who gave herself to the mercy of the waves when betrayed by man and God; and of the illness and misery of the old man—her husband, he smiles. Yes, he has won. In the presence of all the assembled, compassionate people, he has won. His fellow men have born him witness. And the old man dies happy.

In his proletarian tales, Pinski, the revolutionary and propagandist is uppermost. His style and diction are destructively realistic. He will not compromise his ideas and economic theories for art. Nevertheless, even in these, Pinski the dramatist makes his appearance. For his characters are clearly formed and vibrate with passion and life.

Pinski was not blind to the beauty, the peacefulness and simplicity of the life in which he also saw struggle and persecution. The poet in him sensed those lovelier qualities. The results were many short sketches and stories that are idyllic in tone and which prove the artist. One of them, "The Erdgeist," a poem in prose, describes a love scene between a betrothed pair. The pious, young lover has taken his *siddur* with him to the trysting place. He should really be in *shule* with the rest of the menfolk of the village. But the moon is beautiful, alluring in its fullness. It calls him to the cherry tree in the garden where his sweetheart awaits him.

But the loveliness of his betrothed and the romance of the night frighten him. A pious Jew should not experience such strange, disturbing emotions. For protection against these terrifying longings, the lover keeps his *siddur* close to him. Ill at ease and bashful, he does not return the caresses of his sweetheart. She feels the hostile influence of the book and quickly hides it. And at last he allows himself to be submerged in the love and beauty which surround him.

Very suddenly does seventeen year old Leibke, in "The Awakening," become aware of the beauty, of the mystery of his adopted sister, the sixteen year old Hindele. Leibke is a very devout and serious-minded young man who has been blissfully unconscious of the world. He has lived completely immersed in the world of his books and of his dreams fashioned by his religious studies. He has carefully prepared and learned an address which he will deliver to his proud parents on the first *Seder* night.

And there suddenly, as he sits opposite Hindele at the table, he sees her for the first time. He is completely overcome by her beautiful black curls, her shiny, mischievous soft eyes. Her womanliness profoundly stirs and alarms Leibke. And so filled is he with the vision of Hindele that he is unable to say one word of the elaborate speech he has prepared. He succeeds merely in stumbling through his "four questions." And the pious Leibke spends a troubled, sleepless night. His thoughts and dreams fill him with unspeakable gladness and

fear. All the hitherto unwanted and unknown world becomes radiant with the charm of Hindele.

In her corner of the room, the lovely Hindele wants to shout her happiness and to dance with joy. At last, at last, Leibke, the darling of her dreams has noticed her. He sees her beauty and he loves her, he loves her.

Though Pinski wrote with a facile pen in poetry and prose, drama was his chief interest. His first dramatic compositions were two one-act plays that already indicated the type of contribution the author was to make to Yiddish drama.

While still in his twenties, David Pinski wrote his first long play which definitely marked a second and greater stage in his development as a thinker and writer. He was still the propagandist, the revolutionary. But he looked deeper into life. He saw a greater struggle than that between the proletariat and his employer, the capitalist. Something more fundamental and more tragic. And that was the conflict between man, a child of his environment, and his inner life. "Isaac Sheftel"—a three-act play—embodies this theme and is one of the author's better and more thoughtful plays.

Isaac Sheftel is a factory worker who has a native genius for invention. He is exploited by his employer to whom he sells some of his machines. Suddenly he is seized with a new idea, a plan for a machine which promises to be a masterpiece. He is so engrossed in his invention that he is unable to sleep or even to work. But Isaac Sheftel cannot grasp his dream and give it form. He has not had the necessary training. His environment has circumscribed his mental capacity. Morose and absent-minded, he becomes a target for his comrades' ridicule. And after a quarrel with his boss, he loses his job. Finally, broken in spirit and angered by his inability to express the idea that had so absorbed his life, he commits suicide. Isaac Sheftel's death is as ignoble as his life. He escapes from himself by drinking rat poison.

In 1899 Pinski came to America where he was to reach the pinnacle of his career. Though he became the editor of a workers' paper, his interest in the economic and social life of the proletariat seemed to have waned and was superceded by a curiosity for the more universal conditions that effect man.

In "The Family Zwie," written in 1904, Pinski probes into the problem of the future of his people. Side by side, in the home of the family Zwie, dwell three generations—the old, fast disappearing type of the devoutly religious Jew as represented by the stern but lovable Moishe; the younger generation, typified by his son who, though apparently interested in religion, is more concerned with obtaining the material comforts of life; and a grandson who accepts the worlds of neither of the others, but clamors for assimilation, voicing newly-hatched ideals which are not yet clear to himself.

When a massacre occurs in the village, each of the Zwie's reacts in a manner characteristic and indicative of his generation. Old Moishe's desire is to save the Holy Scroll from desecration. His son negotiates for the lives of his family in terms of money, and the grandson advocates an immediate revolution and the establishment of a New Order. Old Moishe, whom Pinski understands and loves most, is deserted by his own family and runs hopelessly to the synagogue where he is killed. It is his grandson and not his son who goes willingly, though too late, to his rescue. With the death of Moishe the old order disappears. Pinski believes that the third generation is to be the torch-bearer though its light is yet dim and uncertain.

In the next few years Pinski wrote several plays which not only distinguished him as one of the foremost Yiddish dramatists of the radical school, but which also brought him praise from leading European and American critics. The subjects of these plays transcended the merely racial and entered the sphere of cosmic thought. The first of these, "The Treasure," which was much praised by Professor Baker, formerly of Harvard, and produced by Max Reinhardt at his theatre in Berlin in 1910, deals with the universal desire in man for romance and the unattainable.

Tille clad in rags, is not effected by the dreariness of the graveyard which she sees from her window. She does not hear the lamentations of her mother who groans as she reads the services which commemorate the destruction of the Temple. Tille is young and full of dreams. Fast days, lamentations and tears are not for her. She sits by the window surveying herself in a small hand mirror, dreaming of a handsome hero who would pass by and fall in love with her.

Tille knows that no knight will ever claim her, the daughter of a penniless grave digger. But why not spin beautiful dreams?

Her feeble-minded brother, Judke, comes excitedly into the hovel and exhibits a few gold pieces he had found in the place where he had buried his dog. Immediately quarrels begin. The mother forgets her prayers in her greed for the gold. Judke must give her the money and search for more. But Judke, the idiot, does not care for the gold. He is heartbroken because he has forgotten the place where he buried his dog, the only creature he loved and that loved him. He gives the money to Tille.

The mother and daughter are still quarreling over the money when the father enters wearing his *tallith*. And the wrangling is heightened by his desire for the few pieces of gold. But Tille has the upper hand. She throws some of the gold imperials to her father and runs out with the rest.

The action of the second act takes place at dusk of the same day. The mother has prepared a meal with which to break the fast and sits waiting at the window. Tille enters the room gorgeously dressed. Her mother and Judke are overcome with astonishment. Tille, the daughter of the eternal beggar, Chone the grave digger, dressed in silks and feathers, wearing jewels. The parents are almost frantic with anger and consternation. What madness to have spent so much money on finery when there is no food in the house! But Tille is unmoved. She had even told the gossips, when they questioned her about her finery, that she had found a treasure and that her father was now a millionaire. And why not? Why not act a millionaire for one day? Why not taste of the beauty and abundance of life, if only for a few moments in a whole lifetime of drudgery and poverty?

Tille's clothes and hint of the discovery of a boundless treasure had quite upset the town. The despised and forsaken grave digger is now visited by the most prominent men of the community. Even the leading societies of the village send their representatives. And all are moved by one purpose—to share the treasure. A marriage broker who deals only with

the richest and most aristocratic clients comes to Chone to talk about a match for Tille. And the frightened and astonished father hears Tille tell the *shatchen* that money would be no obstacle. Ten thousand, a hundred thousand, any sum of money, but the *chosen* must be handsome, regal. Haughtily, Tille accepts the bows of this, the most aristocratic of match-makers.

She smiles at the mischief and excitement she has caused. In spite of her parents' hunt for the dog's grave, she knows that no more gold will be found there. Tille reflects upon the power of money and is happy. For one day in her life, Tille is treated with respect and awe. She has even ordered her future husband, the most handsome and accomplished obtainable.

When the town finally learns of Tille's practical joke, it goes in search of the dog's grave. Perhaps the money is buried there. And suddenly the little forsaken graveyard buzzes with human voices; resounds with the impatient steps of men, women and children, old and young, sick and crippled, rich and poor, seeking the treasure. A village gone mad over gold. Tille does not take part in the search. Instead she runs to the railroad station to catch a glimpse of the husband she was to have had for ten thousand, a hundred thousand.

At last the place where the treasure is believed to be concealed, is found. Judke had buried the dog on a famous rabbi's grave which the people ruthlessly ransack in the frenzied search for more imperials. Tille smilingly watches the disappointed crowd disperse. She does not regret her behavior. Nothing to be ashamed of. She will carry her head high.

Finally the grave yard is quiet again. At midnight the dead arise and tranquilly go to prayer. They discuss their recent visitors and philosophize upon the lust and restlessness of their living brethren. Money! Money! It is not a goal but a means to a goal. Man's greatest victory will be the discovery of the ultimate good. But the living do not understand this, the ghosts observe, laughingly.

"Yankel der Schmidt," written in the same year, is a strong, realistic drama in four acts. In it, Pinski deals with the problem of the physical forces in man in conflict with his spiritual desires. The rough, boorish Yankel has been purified by his love

PINSKI'S works became known to the American public when the Theatre Guild produced "The Treasure" at the Garrick Theatre, New York, in 1920. In the picture is Dudley Digges as Chone, the grave-digger, and Helen Wesley as his wife.

for the good Tamara, the niece of Reb Aaron, a wealthy and respected member of the community. Tamara's station in society is superior to that in which Yankel finds himself. But the enamored blacksmith will not listen to reason. He must have Tamara. She will be his good angel who will purify and shield him from himself. So he sends a match-maker to Reb Aaron, who is astonished to find that Frume, his wife, is quite willing to listen to the proposal.

In his marriage with Tamara and in her beautiful and refined love, the restless Yankel is transformed. He is proud and happy and thinks he has subdued the "devil," as he calls his unruly passion. But in time, the devil begins to harass him. And once it seems that Yankel will be conquered, an event that would bring disaster to his happiness and that of the woman he loves. But in the encounter Yankel is the victor. He prays that it might be the last of the devil.

In its extreme realism and general theme, the play is often depressing and lacks that universal, poetic tone so dominant in "The Treasure." But interest is sustained throughout the play and again reveals Pinski as a great dramatist.

After "Yankel" came one of Pinski's most poetic plays—"Gobri and the Women." The beauty and power of the prose fully bears out and harmonizes with the theme of the play—the innate desire in man for the new, the strange, the unknown.

Because Gaoel's parents object to her love for Gobri, a common laborer on their estate, the lovers elope to a distant land. They are accompanied by a trusted servant, Les "das Kleine," a girl of nine adopted by Gobri.

In the wilderness the lovers will build themselves an enchanted castle. A castle built for their joy, happiness, and love. Out of the rocks, their young love and enthusiasm will create a Garden of Eden. But in the ten years during which they toil at their building, Gaoel loses her youth, her beauty and her mystery. And Gobri ceases to dream and no longer needs a beautiful mansion in which to house his happiness. He has fallen in love with "das Kleine," now a girl of nineteen who, unhampered by civilization, has grown into a true daughter of nature. She is neither afraid of nor hides her passion for Gobri.

When Gaoel learns of the love between her husband and the girl, she returns to her parents' home. Later she comes back to fight for her lover and in the end regains him.

Gobri did not find his love for "das Kleine" as beautiful and as full as he had dreamt it would be. Neither of these women by themselves are able to nourish or complete his "life's force." And Gobri decides to set out into the great world, there to spend his "life's force." But that, too, is merely a half-wanted dream. For in reality, Gobri is too strongly bound, too close to his mate. He does not go in search of his destiny, his Fata Morgana. He remains with Gaoel.

"Gobri and the Women" was followed three years later by "The Dumb Messiah," a beautifully wrought play

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Vista Del Mar

The Jewish Orphan's Home of Los Angeles

THE dependent and orphaned Jewish children of Los Angeles who require aid from the organized Jewish community are served by the Jewish Orphans' Home situated at Vista Del Mar, in Palms, Southern California. At present one hundred children are being reared in this institution. One hundred and twenty-five others are being cared for in private homes under the supervision of the Orphans' Home.

Vista Del Mar is a beautiful residence park. The natural surroundings are conducive to joyful living. There are dozens of species of trees and shrubs—palms, pines and peppers; eucalyptus, acacia and spruce; orange, peach and fig; fuchias, desert poppies and wistaria. The place abounds in living things that are dear to the child —robins, woodpeckers and humming birds; ground squirrels, cats and dogs. Here we have a view of mountains and of Catalina Island.

And, while surrounded by nature's loveliness, the children enjoy all the advantages of the city. City schools and the public library are near. The children shop in down town stores, receive treatment at the offices of medical specialists, and travel in street cars. In brief, there is every opportunity for the child to adjust himself to normal life, with many of the irritations that attend this process removed.

The homes of Vista Del Mar are situated on both sides of a city street. Each house differs from the other in architectural design and interior decoration; each has its own street number; each fairly shouts its individuality.

The older girls in each home prepare the meals and do the mending for the family. They learn practical economy. The boys wash the dishes and do the heavy chores. The children take care of their respective bedrooms, and all share in the work of keeping the library, living room, and service rooms in a tidy condition. Very little outside help is employed. Nearly everything is done by the children under the guidance of house mothers who are carefully selected for their qualifications as mothers and teachers.

The house mother is a professional worker in the field of child care. Yet she has those motherly qualities which enable her to know and love each of her ten boys and ten girls, to soothe their heartaches and to inspire them with courage and ambition. She sends them off to school in good cheer and greets them on their return. She accompanies them to synagogue on Sabbath and Holy Days, and makes the Friday night Kiddush a beautiful symbol.

AT left: One of the cottages, and below, one of the beautiful streets of Vista Del Mar, Los Angeles.

The children have their private wardrobes which help to develop within the young a sense of proprietorship, an appreciation of "mine and thine." They are taught to respect age and sex, to protect the young and the weak. Hero worship is encouraged. The finer sensibilities are cultivated and the gross suppressed. Provisions are made for stimulating the intellects of the children. There are ample opportunities for the expression of special talents.

A very powerful factor in the socialization process at Vista Del Mar is the corps of volunteer workers, Jewish men and women of Los Angeles, who give of their time and means to place the necessary contacts and outlets at the disposal of our children. These women assist with the housekeeping and cooking and direct the reading and play when the housemothers are away. Or they might help with the mending and sewing. They add a refreshing touch of home life to the institution.

There is a group of volunteer teachers who offer instruction in violin, piano, voice, needlework and religion. Some of the women of the Board of Directors serve as sponsors for the homes at Vista Del Mar as well for the boarding homes. They develop an intimate acquaintance with each child. They know his hopes, ambitions, family connections, capacity and limitations. This makes for a closer understanding between the Orphans' Home and the Jewish community.

Needless to say, the health of the children is carefully guarded. The Home maintains its own hospital at which a resident physician is always in attendance. He examines, weighs and measures the children periodically and gives them instruction on diets. The municipal child guidance clinic, the public school psychologists and all community educational and recreational facilities are employed in the interest of the children.

Child care should be founded on scientific principles evolved from the modern practice of psychiatry, psychology and sociology. Vista Del Mar is operated on these principles. Its methods take into account, heredity, emotionalism and predisposition to disease. Modern child care work requires flexibility in the policy and physical aspects of an institution and Vista Del Mar is fulfilling this requirement.

The Printed Page

"The City Without Jews," by Hugo Bettauer. Translated from the German by Salomea Neumark Brainin. (Bloch Publishing Co., New York City.)

ANTI-SEMITISM is dealt a telling blow by this extraordinary novel which treats of the "Jewish problem" in modern Central Europe. It will rate as a permanent contribution to the literature of protest.

The author paid with his life for his fearlessness, sincerity and truthfulness in exposing the anti-Jewish conditions that prevail in Vienna. He was murdered by a youthful anti-Semite. The irony of it was that he was a Christian mistaken for a Jew.

The author's intimate knowledge of life and society, and his powerful character delineation have produced a realistic novel. The story deals with the love of a Jewish young man and a Christian girl. Their happiness is interrupted by the publication of the following decree which is aimed against the Jews:

"Unregistered merchants, retail dealers and so-called commission agents must leave the country within three months of the passage of the law; registered proprietors of firms, clerks, civil service employes, and manual laborers, within four months; artists, scholars, physicians, attorneys and the like, within five months. Directors of corporations, banks and industries that paid taxes on an income of more than two hundred million kronen in the past year, are given six months' time."

Banks, stores, hotels, restaurants, theaters, opera houses and all other institutions in Vienna are taken over by Christians. Then the currency begins to depreciate. Business depression sets in. Outside loans are refused. A general unrest develops.

Leon, the expelled sweetheart of the Christian girl, risks his life for love and returns to the city disguised as a Frenchman. By means of posters and newspaper publicity he heightens the discontent of the populace.

At length a third party is formed with the help of the disguised Jew. Elections are held, a new administration is put in power and the law that expelled the Jews is repealed. The sweethearts are re-united, the Jews return, and peace once more reigns in the gay city.

Satire though it is, the story has elements of fine human pity. With a fanciful tale, the author wins the credulity of his readers. It will be interesting to note what effect the novel will have upon the Christian world. Perhaps it will be said of the author of "A City Without Jews," as it has been said of some other Christians: A good Gentile helps, by his good deeds, to prolong our *golus*.

—D. G. SCHREIBER.

"The Jews at the Close of the Bible Age." (University Press of Liverpool.)

"THE Jews at the Close of the Bible Age" is a fascinating collection of lectures delivered during the winter of 1924, at Jew's College, London, under the auspices of the Union of Jewish Literary Societies. Fascinating, because although replete with information for the Jewish laity, these essays are neither ponderous nor dull.

The introductory lecture by the Rev. A. Cohen deals in detail with what he describes as the hitherto blank, or almost completely blank chapter in Jewish history—viz., between the age of Ezra and Nehemiah and a century and a half later when the Jews came under the control of the Ptolemies. The papers that follow, all written by notable English scholars, are devoted to such subjects as "The Jewish Papyri Discovered at Assouan," "The Growth of the Doctrine of Immortality Among the Jews," and "Mystic Currents in Ancient Israel." The last, contributed by Dr. J. H. Hertz, chief rabbi of the British Empire, is as remarkable for its poetic diction and feeling as for the learned author's comprehensive scholarship.

—ELMA EHRLICH LEVINGER.

Visions and Jewels, by Moyshe Oyved. (Henry Holt & Co., New York City, N. Y.)

THIS is a group of autobiographical sketches of the life of the author who writes under a Hebrew pen name meaning "Moses Labors."

It is the story of a Polish-Yiddish writer, of strong Zionist convictions, who goes to live in London where he becomes the owner of a cameo shop. We meet eminent Zionist personalities, such as Nordau, Sokolow and others. But the work lacks dramatic qualities. It is a series of sketches and observations of drab, even though cleverly told impressions.

That the author knows how to write, there is no doubt; else a theme devoid of dramatic qualities could not have been readable. That the author has a sense of dry humor is also apparent. That he knows how to advertise himself is also evident, from his frequent references to his book, "Out of Chaos." A rather obvious intrusion of the writer's personality is redeemed only by his literary virtues.

The Psalmists, Edited by D. C. Simpson. (Oxford University Press, New York City.)

THIS volume contains seven essays by various scholars, on the social background, the religious experience and the teaching of the Psalmists. All the articles are by non-Jewish British scholars. They once more call attention to the striking and oft-noticed fact that Jews no longer are eminent in modern research of the Old Testament, but leave the study of their own literature to non-Jewish scholars.

Deutero-Isaiah—A Commentary, by Reuben Levy. (Oxford University Press, New York City.)

DEUTERO-ISAIAH contains a chapter, the fifty-third, which Christian scholars usually interpret as a prophecy of the coming of Jesus. Here we have the comment of a Jew who is acquainted with Jewish thought, with Talmud and Midrash. He points out that according to the original Jewish meaning the word "servant," upon which the Christian claim is based, conveys the thought of an Israel idealized.

—PHILIP LANGH.

Emanuel Kirschner

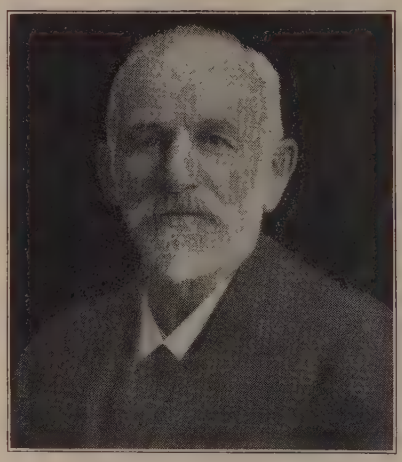
A Composer of Synagogue Music

(Written Upon the Occasion of His Seventieth Birthday)

By A. Z. Idelsohn

ALONG side of other great achievements for Jewish science and learning, German Jewry gave to the Jewish people, during the nineteenth century, its creation in the field of Synagogal music, beginning with Sulzer. Greatest of the living Synagogue composers in Germany today is Emanuel Kirschner—cantor and musical leader in Munich for the last forty-six years—whose seventieth birthday occurred on February 15, 1927. Born in upper Silesia, he received his musical education in Berlin. Imbued with a genuine Jewish spirit, possessing a fine musical feeling, and educated in classical and religious music, of the best quality, he has striven all his life for the refinement of the musical style of the Synagogue song as well as for its faithful adherence to its genuine Jewish character. This, his aim, he achieved in his work *Tehillos L'El Elyon* in four volumes, covering the services of the entire year, which he published during a period of about thirty years. He accomplished his ideal, in the creation of certain of his melodies which are based partly on ancient motives, as for instance the motives of the reading of the Torah. Moreover he utilized the old Jewish modes, the "minor" strains of which are so pronounced, regardless of their strangeness to the ears of those accustomed to German music which is chiefly in major. As illustration, his numerous compositions for *Veshomru* may be cited. As a German Jew, and as a musical leader in the metropolis of Southern German Jewry, Kirschner quite naturally adheres to the Southern German *chazzonus* and traditional tunes, though part of them originated from non-Jewish sources. Be their value what it may, Kirschner proves his musical skill in giving to these "traditional" tunes an organ accompaniment of genuine Jewish characteristics and thus in a measure, has Judaised them.

We touch here on a very important point in Kirschner's art, namely his harmony and organ accompaniment. As is known, the organ is a new institution in the Synagogue, dating back to 1810* when the first organ was installed in the Temple in Seesen by Israel Jacobson. It was accounted a



Emanuel Kirschner

purely "Christian" instrument. Indeed the musicians in charge of Synagogue song, whether Jew or Gentile, did handle the instrument in Christian fashion, even when accompanying Jewish tunes—a ridiculous procedure which obtains, with rare exceptions, throughout the musical literature of the Synagogue. This Christian accompaniment can hardly be explained in non-technical language. The question is one of harmony and of counterpoint. We must therefore leave it at present, with only this passing comment. Blame can scarcely be attached to any who thus misused the organ, for they knew nothing other than that which they played. They simply utilized the material in existence which was of Christian character; or they applied the European rules of harmony to the Jewish tunes. The works of but few form an exception to this statement. And these few (for example, H. Weintraub in the harmonization of his father's tunes, in the third part of his work) did not proceed consciously on a theory recreated to suit the Jewish spirit, but subconsciously in accord with feelings truly attuned to Jewish song. Special rules for harmony for Jewish music have yet to be created. In the absence of such rules mechanically applicable, only spirits nurtured in Israel's music and loyal to it, could possibly harmonize Jewish tunes without doing violence to their character. For the simple Jewish auditor, it is not the sound of the organ as such which estranges him, but the music that is played thereon. It is because our Synagogue musicians made the blunder of dragging Christian music into the Synagogue, together with the organ, that the organ failed promptly to acclimatize itself to the Synagogue. In this connection, I quote a statement made to me by the famous chazzan, the late Pincus Minkowski of Odessa, who died in this country a few years ago. He introduced the organ into his Synagogue in Odessa and composed appropriate musical accompaniment for use on it. The result was that when the organ was played at the first service, the crowded Synagogue of Russian Jews was moved to tears by the wonderfully touching tone of the organ, and many of them exclaimed that this was a Jewish instrument, while all other organs that they had heard were Christian. It is, of course, ridiculous to consider the organ as such, as a non-Jewish instrument, because the modern organ more than any other instrument lends itself to touching the Jewish spirit and heart. This fact, Kirschner realizes fully in the Synagogal compositions which he has written with organ accompaniment. Very few Synagogue composers before him succeeded in expressing in the organ accompaniment, a depth of sentiment and thought. Their organ work was usually created with the purpose of supporting the choir or singer or cantor. Kirschner, on the contrary, recognized the importance of giving to the organ a prominent part of the music. Especially in his fourth volume for the High Holidays, he showed his skill and depth of spirit, in his harmonizing of simple old traditional tunes with a richness of color and a specific character of atmosphere.

Kirschner aims to keep the Synagogue song on artistic heights but he does not try to imitate the song of other denominations, or to borrow from them in order to enrich the Synagogal song. His effort is to work with the material already existing in the Syna-

*Though the organ was used in the Synagogue in the beginning of the eighteenth century, it was employed for special occasions only, and not for the service proper. See Song and Singers of the Synagogue in the Eighteenth Century, Hebrew Union College Jubilee Vol. 1925, page 402.

rogue, and on that basis to build the music out of its own distinctive elements. Furthermore, although living in a first class musical centre, and familiar with all the modern and ultra-modern styles, Kirschner has not been influenced by all the blinding and fascinating novelties. In his music, no trace of modernism is to be found.

As to the practical side of his music for the modern Reform Synagogue in America, his work can be considered a treasury out of which many items (solos and choruses) for our services on Sabbaths and holidays could be successfully used. From the musical point of view, it is much superior to many of our locally-produced services. From the ritualistic point of view, his music would strengthen Jewish sentiment. Indeed, a great obstacle to the use of Kirschner's music as well as to the employment of the works of other European Jewish composers for the Synagogue, is the form in which the selections are published—a form not practical for handling by our choirs. However that obstacle is of technical nature only, and could be overcome. It needs only some interest devoted to the problem.

In surveying Kirschner's work—half a century in length—(a continuity of service decidedly unusual and in marked contrast to the life of cantors in America), we cannot but marvel at the wonderful gift and spirit of a man who has had the power to attract and fascinate his hearers through two generations, who has had the ability to win the love and esteem of his colleagues and the admiration of the multitude of his friends, and who still to the present day is in the full vigor and elasticity of his strength. During his activity he has witnessed his profession, the cantorate, deteriorating from the height which it had reached a generation ago. He saw that in a great number of modern Temples in America, the cantor disappeared completely. He further sees that a great number of his "colleagues" in the so-called conservative Synagogues are blaspheming their sacred profession by imitating stage singers and song. He witnesses how earnest study and striving for refinement, are drifting away from his colleagues, and how most of them resort to the profession because of failure on the stage or in other secular careers. He sees the decay of the cantorate, for the elevation of which a Sulzer gave his great talent. Yet Kirschner, as I know, is as full of idealism at the age of seventy, as he was in his youth. He hopes and sincerely believes that the Synagogue singer can never disappear from the Synagogue, and that as long as there is a living ideal in Judaism, there must and there shall be a musical interpreter of it. If there is a certain decay noticeable at present, he hopes in the future. Judaism has had a long past; and will have a much longer and more glorious future.

So This Is Jerusalem

(Continued from Page 255)

of old, they were inspired by a pure religious longing, dissociated from any pseudo-political thought. Some of the older members of the tribe can still be seen engaged in their native pastimes and their former occupations of silversmith, engraver and filigree worker. Their children have distinguished themselves in the Bezalel School of Arts and Crafts, or are farmers on their own land.

The Yemenites are the most Semitic-looking people in Jerusalem, and thus some scholars advance the theory that they are descendants of those Arabs who embraced Judaism in Himiar days.

* * *

WE have mentioned only a few of the more representative types that can be seen daily in the streets of Jerusalem. They are living symbols of the tragic dimension of Jewish dispersion.

The peoples we have described, however, do not complete the list. Here and there one finds Jews who speak the same Aramaic and Syriac that was spoken in the days of Jesus of Nazareth. In the narrow byways one may chance upon a Falasha from the heart of Abyssinia, who has come to Jerusalem to acquire a knowledge of the holy tongue in order to impart it to his less fortunate brethren back home. On certain holidays, tourists visit the scarcely known synagogues or "Klausel" in the old city, where, after services, the congregations indulge in a Chassidic frenzy which turns the wild jubilations of the Moslem Nebi Moussa into child's play.

* * *

SO this is Jerusalem. Invaluable are its treasures of Jewish folk-lore and ethnography. One may be thankful to history which, despite its ruthless process of standardization, permits posterity to witness the innumerable forms that the Jewish race has assumed throughout past centuries.

How long this work of preservation will continue, the next few years will tell.

David Pinski

(Continued from Page 265)

which deals with the problem of Jewish nationalism and the rehabilitation of the old homeland. And as always, Pinski sees the question from a new angle, and develops it from an original pattern.

The action takes place during the middle ages in the mythical land of Illyria. The Jews had been persecuted, insulted, barely tolerated and finally driven out. In spite of the treatment they had received, they love their cruel, adopted fatherland. "It is their own fatherland, they know of no other," they answer the inspired Rachel when she pleads with them to return to their ancient homeland. Illyria is their home. Here they were born. Here their beloved lived and died. They are reluctant to go in search of a strange, unknown land, the home of their ancient ancestors. Gladly, joyously, they return to the half opened gates which only a short time ago had so pitilessly closed upon them.

Each of Pinski's plays has enriched Yiddish literature. His contribution to the national drama has been unique.

Before Pinski, Yiddish drama consisted of adaptations, translations, half-perfected melodramas and dramas, with here and there a play of note. Pinski showed that in Yiddish, too, plays could be written and produced logically, thoughtfully, and artistically.

His characters and themes are as varied as is life itself. His contemporaries of the nineties and of the first decade of the twentieth century, wrote of their own racial problems, of their own little joys and sorrows. Pinski's perspective is greater. He sees that all mankind is one. The problems of the individual are common to all of us. And thus he has created such varied types as old Moishe Zwie with his son and grandson; the prophetic Rachel, her father—the "Dumb Messiah,"—and her lover Hillel—side by side with Gobri, Gaoel, Les, and Tille.

New schools have arisen in Yiddish drama—schools of mysticism and symbolism. But the school of David Pinski stands proudly beside them, mature, certain, and complete. Pinski, living in New York, is still writing, and his newer plays, no less than his early works, are of unequaled value to the enrichment of Yiddish drama.

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The following is reprinted from the Manual:

Pesach is the festival celebrated in commemoration of Israel's liberation from Egypt. It is also called *Hag Ha-Matzos. . . .*

The Seder is the home service on the first evening of the festival, which, by those who keep the second day of the holidays, is repeated on the second night. The detailed regulations for the beautiful home ceremony are given in the *Haggadah. . . .*

Second Days Yom Tov—Orthodox Jews have been in the habit of observing one day in addition to the number of days fixed for each festival in the Bible.

Hol Ha-Moed Pesach is the name for "the week days of the Passover," between the first and the last days of the Feast.

Shabbos Haggodol "Great Sabbath" precedes Passover.

You can obtain a copy of the Manual FREE OF CHARGE from the Secretary of your Local Lodge. Extra copies may be procured by filling out this coupon and mailing it to Headquarters. The cost is twenty-five cents per copy or fifty cents for the Edition De-Luxe.

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Two States Contribute Nearly One-Fourth of Wider Scope Quota

CONFIDENCE in the successful outcome of the $2,000,000 campaign of the B'nai B'rith Wider Scope Committee is increased by the early results of the drive. The campaign has been completed in only a part of Illinois and Ohio and already nearly one fourth of the national quota has been raised. These states have thus far contributed a total of $450,000. This sum does not include the quotas of Cleveland and a number of smaller towns which will conduct their campaigns in the near future.

The fact that so large an amount has been obtained without the contributions of the Eastern states, where the larger portion of the country's Jewish population is centered, offers assurance of a favorable conclusion to the campaign. B'nai B'rith District No. 1, which comprises the Eastern section of the United States, is getting into action. The huge task of organizing New York City for the drive now is in progress. The first step was taken at a dinner in New York last month at which Dr. Boris D. Bogen, national director of the campaign, and leaders of District No. 1, discussed methods of procedure. Appointments of those who will lead the campaign in New York City, New York State, the New England States and the Dominion of Canada, will be ratified at the District Convention in May, at which time the date for the campaign will be officially scheduled.

* * *

CINCINNATI — This city reports subscriptions totaling $75,000 as its offering to the Wider Scope Campaign. Additional contributions are still being received.

The subscribers numbered one thousand. One hundred and forty workers assisted in the campaign. They held luncheon meetings every other day during the two weeks that the campaign was in progress.

* * *

YOUNGSTOWN, OHIO—In this city the first year's quota, $10,000, has been raised. The local committee has decided to conduct yearly campaigns for a similar sum during the next four years, and thus will be raised the city's total quota of $50,000.

The Youngstown campaign opened with a meeting attended by 450 members of the Jewish community. J. J. Friedland, Max Goldstein, and C. J. Strauss were the chairmen of the drive.

* * *

LOUISIANA, MO.—This is a small community. Its quota for the Wider Scope Campaign is $500.

Recently Julius Lehman, of St. Louis, went there on business. Before his departure, Oscar Leonard, field representative of the Wider Scope Committee, asked him to start the initial work for the campaign in the little town.

This Mr. Lehman did.

He returned to St. Louis with subscriptions aggregating $400. Some of the members of the Louisiana Lodge live in nearby towns and these are still to be seen. It is expected that the little Louisiana Lodge will oversubscribe its quota.

Such incidents as this are enheartening to those who are conducting the campaign.

* * *

LOUISVILLE—This city is organizing for the campaign and the Jewish religious and communal leaders, without exception, have pledged their support to the Wider Scope movement. These include Rabbi Rauch and Rabbi Bazell of the Reform Temples, Rabbi Gitleman of the Conservative Synagogue, and Rabbi Zarchy of the Orthodox Synagogue.

Preliminaries were discussed at a dinner which was arranged by Oscar Leonard of St. Louis. This meeting was attended by fifteen of the leaders of Louisville Jewry.

The activities in Louisville are being directed by Louis C. Grossman, B'nai B'rith State Deputy, and by Joseph Seligman, Chairman of the campaign in Kentucky.

Mr. Grossman is also in charge of preliminary organization in Lexington, Ky., where he and Mr. Leonard have arranged a mass meeting for the purpose of informing the brethren of the purposes of the Wider Scope program.

The Lexington Lodge will have the co-operation of District Grand Lodge No. 2 which will send speakers to the city.

* * *

ROANOKE, VA.—A considerable portion of the time of the convention of District Grand Lodge No. 5, held in this city, February 5th, 6th and 7th, was devoted to a discussion of the Wider Scope Campaign.

The convention gave to the campaign its full indorsement. Quotas were assigned to the various states and communities of the district, and assurance was given that the campaign would be undertaken shortly.

Henry A. Alexander was appointed District Chairman.

* * *

CHICAGO—The Wider Scope Campaign quota has been raised in this city and efforts now are under way to reach those members of the Order who were not approached, in order that every Ben B'rith may have the privilege of contributing.

This work is being done by a special "Flying Brigade," composed of representatives of all Chicago lodges.

* * *

DENVER—This city now is engaged in its campaign, and early reports indicate that the quota of $25,000 will be reached. At the conclusion of the drive a community banquet will be held at which Henry Monsky, of Omaha, chairman of the National Wider Scope Committee, will speak.

* * *

ST. LOUIS—The Wider Scope Campaign will be conducted in this city from March 28th to April 10th. The men in charge are Karl Vetsburg, Judge A. B. Frey and Julius E. Lehman. Aaron Waldheim is honorary chairman of the campaign.

* * *

DISTRICT No. 4 began its campaign March 22nd and drives are scheduled all along the Pacific Coast.

* * *

THE State of Michigan has drawn up its forces for the campaign, and chairmen have been appointed in every community where B'nai B'rith is represented.

News of the Lodges

A NEW B'nai B'rith lodge was installed at Sherbrooke, Quebec, Canada last month. A delegation from Mount Royal Lodge, No. 729, of Montreal, conducted the installation.

J. Kushner is president of the new lodge.

* * *

A BANQUET in honor of newly-installed officers was given by Lima (Ohio) Lodge last month. The speakers were Judge Aaron B. Cohen, of Toledo, and Rabbi Samuel S. Mayerberg of Dayton, Ohio, who told of the ideals and work of the Order.

The new officers of Lima Lodge are Donald Wise, president; H. N. Friedman, vice-president; M. E. Weixelbaum, secretary, and B. E. Rosenbaum, treasurer.

* * *

ROSE of New England Lodge, No. 898, and the Ladies' Auxiliary No. 40, Norwich, Conn., celebrated their fifth anniversary last month with an installation dinner and dance. In attendance were 150 persons, including visitors from the neighboring towns of Jewett City, New London, Bozrah, Willimantic and Putnam.

Speakers were Rabbi Harry Halpern of New York, and Milo R. Waters, Mayor of Norwich.

The new officers of Rose of New England Lodge are Josiah Greenstein, president, and Max Hanover, secretary.

Mrs. Alexander M. Pasnick is president, and Miss Augusta Bruckner, secretary of the Ladies' Auxiliary.

* * *

JEWISH students at the University of Michigan who never before had seen a mezuzah, a lulav, or shofar, were given an opportunity to inspect these and other ceremonial objects at an exhibit held under the auspices of the Education Committee of the Hillel Foundation last month.

* * *

SIMON FISHMAN, of Tribune, Kansas, the only Jew in the Kansas State Legislature, spoke before Topeka (Kansas) Lodge at its February meeting. As a result of his contact with the Lodge, Mr. Fishman petitioned for membership in the Order and was initiated recently.

Though opposed by the Ku Klux Klan in the elections last November, Mr. Fishman was swept into office by the farmers of the state. Himself a farmer, he has been the leader of many movements that have benefitted the rural population.

* * *

RABBI ISADORE ISAACSON, of Sioux City, Ia., has been installed as spiritual leader of the new Hollywood Temple, Hollywood, Calif. His appointment necessitated his resignation from the General Committee of B'nai B'rith District No. 6, of which he was an active member for a number of years.

* * *

CONGRESSMAN SOL BLOOM was the principal speaker at a meeting of Argo Lodge, Washington, D. C., recently, at which newly elected officers were installed.

Mr. Bloom's subject was "Henry Ford; the Chronicle of the Perfect Truth."

HERE is the basketball team of Seattle Lodge, which holds inter-lodge contests with other B'nai B'rith organizations of the northwest. In the picture, left to right, front row are: Theodore Carrol, James Backer, Morton Pinch and David Pearl; standing, Harry Blatt, Leon Siegel, Martin Backer and Jerome Pearl.

Morris Gewirz was installed as president, and David Wiener as secretary of the Lodge.

* * *

CHAPTER No. 46 of Aleph Zadik Aleph, Newark, N. J., was installed by Ezekiel Lodge No. 90, of that city, on February 9th. Rabbi Samuel S. Kaplan, of East Orange, N. J., delivered the installation address.

Newly elected officers of the Lodge including Julius E. Flink, president and Leo Weiner, participated in the ceremonies.

* * *

WITH Governor John H. Trumbull of Connecticut, Mayor F. William Behrens, of Bridgeport, and many other prominent political figures in attendance, the sixtieth anniversary banquet and ball of Abraham Lodge, Bridgeport, last month, proved to be one of the most brilliant B'nai B'rith events of the season.

Governor Trumbull headed a list of prominent speakers among whom were Jacob B. Klein, Chief Justice of the Court of Appeals and an active member of the Order, Judge Isaac Wolfe, a member of New Haven Lodge, Hon. William H. Comley, State's Attorney Louis W. Osterweis, president, and Archibald M. Hillman, past president of District Grand Lodge No. 1.

* * *

THE convention of B'nai B'rith Lodges of Cincinnati, Dayton, Hamilton and Springfield, Ohio, was held in Dayton, February 13th. The sessions were conducted in the new K. K. B. Y. Temple, of which Rabbi Samuel S. Mayerberg, president of District No. 2, is the spiritual leader.

Approximately 150 members attended. Interesting discussions were led by Harry Potasky and Sam Harris, of Dayton, and Charles Altschul, of Springfield. Rabbi Lichtenstein, of Toledo, Rabbi James G. Heller, Cincinnati, and Rabbi Mayerberg were the principal speakers.

Officers of District No. 5 Assume Large Task

UPON the new officers of District No. 5 who were elected at the district convention at Roanoke, Va., last month, will devolve a large part of the task of leading the B'nai B'rith Wider Scope Campaign in the southeastern portion of the United States.

Joseph Wilner

These officers are Joseph Wilner, Washington, D. C., president; Joseph Fromberg, Charleston, S. C., first vice-president; Marcus Endel, Jacksonville, Fla., second vice-president; Edwin Levy, Richmond, Va., secretary,

Joseph Fromberg

and Sigmund Sternberger, Greensboro, N. C., treasurer.

Marcus Endel

Initial preparations for the campaign in the District were made. All of Monday, February 6th, the second day of the convention was devoted to the formation of a district organization for the drive. Quotas were apportioned among the various States and communities.

Edwin Levy

The convention decided to delay plans for the establishment by the District of a tuberculosis sanatorium at Asheville, N. C., pending the completion of the Wider Scope Campaign, which was deemed of paramount importance.

Sigmund Sternberger

Dr. Boris D. Bogen, secretary of the Constitution Grand Lodge, explained details of the Wider Scope movement at the convention sessions and at an open meeting in Beth Israel Synagogue. The enthusiasm of the delegates and of the community in general gave assurance that southeastern Jewry will be receptive to the cultural and educational activities represented by the B'nai B'rith Wider Scope program.

Nearly all of the lodges in the District sent delegates to the convention. Israel Friedlaender Lodge, of Roanoke, acted as host, and Charles D. Fox, mayor of the city, personally welcomed the delegates.

Anti-Defamation League Meets

SUCCESSFUL efforts during the past year in combatting calumny of the Jewish character were reported at the annual meeting of the Executive Board of the B'nai B'rith Anti-Defamation League, in Cincinnati, February 13th.

More than one hundred defamation cases were satisfactorily adjusted, Dr. Boris D. Bogen, Executive Director, stated. These included plays, motion pictures, books, cartoons and advertisements which injured the Jewish name. In all instances the publishers and producers manifested a readiness to co-operate when the pernicious material was called to their attention. A subvention of $30,000 to continue the work of the League during the coming year and for co-operating agencies, was approved.

It was announced that a campaign will be conducted against pending State legislation which would require the reading of the Bible in the public schools.

Alfred M. Cohen, president of the Constitution Grand Lodge, stated that $250,000 of the $2,000,000 fund which is being sought by the Wider Scope Committee, will be set aside to provide lecturers for secular civic organizations. This work of combatting anti-Semitism by the positive method of disseminating information about the Jews among non-Jews will assume definite form shortly. In addition pamphlet literature will be prepared and published, and six thousand free copies each of the B'nai B'rith Magazine and B'nai B'rith Manual will be distributed among libraries and colleges throughout the country, it was announced.

Important Administration Takes Office In District No. 3

OFFICERS elected at the convention of District No. 3 in Philadelphia last month will lead the District during one of the most important periods in its history. During their administration the B'nai B'rith Wider Scope Campaign will be conducted in many cities of the district, and they will be largely responsible for its success.

Joseph L. Kun

The newly-elected officers are Joseph L. Kun, Philadelphia, president; Isidor W. Jacobs, Pittsburgh, first vice-president;

Isidor W. Jacobs

Abraham Berkowitz, Philadelphia, second vice-president; Joseph Herbach, Philadelphia, secretary, and Dr. B. S. Pollak, Jersey City, treasurer.

Abraham Berkowitz

The Wider Scope Campaign was officially inaugurated at the convention. The beginning was impressive and betokened success for the campaign in the eastern states. Eleven hundred persons attended the dinner at which the campaign was projected.

Joseph Herbach

Delegates to the convention raised among themselves a contribution of $42,000 to the Wider Scope Fund.

Dr. B. S. Pollak

Across the Seas

B'NAI B'RITH LODGES OF EUROPE are concerned with Jewish youth, just as are the lodges in this country. While the youth problem on both continents is one of education, in Europe it has in addition a political aspect. This is seen from resolutions adopted at a recent convention of representatives of six European Grand Lodges and one Asiatic District in Vienna.

One resolution provided "that all Jewish youth organizations be carefully watched by the B'nai B'rith, and that they be encouraged only if their programs stand for international amity and the promotion of peace, in accordance with the aims of the Order."

An ambitious educational program for Jewish youth was outlined in another resolution. It looks to the appointment of committees by the various districts for the purpose of distributing suitable Judaic literature among Jewish young men and women. These committees will enlist the aid of prominent authors in the writing of books and in the translation of old stories into Hebrew, German, French and English. All the works thus produced will be sent to the German Grand Lodge for the approval of its Commission on Literature for Youth.

The convention urged each of the European Grand Lodges to write its history and this work now is under way in several Districts.

Dr. Niemirower read a paper on "B'nai B'rith as a Peace-Maker in Jewry," in which he suggested that the Order fulfill its noble mission as a unifying force in Israel by using its efforts to bring about harmony among the various conflicting elements of European Jewry.

* * *

A HOPEFUL word comes from Czecho-Slovakia. At a convention of the District Grand Lodge of Czecho-Slovakia in Brunn, it was reported that there is no longer a need for relief activities among brethren who were rendered destitute by the war, and that all sums advanced to members of the Order by the Loan Committee, had been repaid.

The convention decided to honor the memory of the late president of District XIII, Dr. S. Ehrman, by establishing a fund for the promotion of the Science of Judaism in Czecho-Slovakia.

* * *

THE four lodges of Breslau, Germany — "Lessing," "Heinrich Graetz," "Manuel Joel," and Zacharias Frankel,"—have united in the purchase of a beautiful house which will be used by them jointly as organization headquarters.

* * *

THE District Grand Lodge of Germany is considering a plan whereby its larger constituent organizations would be divided into small bodies. It has been found that a membership which is too numerous impedes, rather than furthers the work of the Order.

The centralization of all B'nai B'rith philanthropic work in Germany also is being considered.

* * *

ONE feature of the B'nai B'rith Wider Scope program is being promoted by the Lodges of England and Ireland. The District Grand Lodge of these countries is instituting a series of lectures by Jews for non-Jewish audiences. These addresses will deal with Jewish teachings and the achievements of Jews in various walks of life. Their purpose is to eliminate anti-Jewish prejudice that is the result of misunderstanding.

The same conditions that have prompted the new anti-defamation policy of the B'nai B'rith Wider Scope Committee in America, exist in England. The English Lodges have seen that much of the intolerance to which British Jews have been subjected would not exist but for an unenlightened public.

"A positive program of education is better than an attitude merely of defense," is the slogan of the new undertaking of the English Lodges.

The London Lodge already is engaged in the work in co-operation with the Conference of Anglo-Jewish Preachers.

The series of lectures includes such subjects as "The Bible as a Book," "Judaism of Today," "The Fundamental Proclamations of Judaism," "Yiddish Literature," "Judaism and Business Ethics," "Jews and the Peace Movement," "Prayers of the Jews," "The Jews in Palestine," and "What the Jews Stand For."

The London Lodge also is undertaking educational work among the Jews themselves. In this connection, the Lodge is attempting to reach Jewish college students. A unique method in accomplishing its aim was a meeting this month which was devoted to a "Symposium on Jewish Youth at the Universities." College students were invited to participate in the discussions on religion and its relation to educated Jewish youth.

Another educational project advanced by the London Lodge is its effort to collect a complete library of scientific literature written in English. This collection will be presented to the Library in Jerusalem.

* * *

A NEW lodge has been installed in Glasgow, Scotland. S. Rowson, President of the District Grand Lodge of Great Britain and Ireland, M. Gordon Liverman, Grand Vice-President, and Arthur Blok, the latter representing the First Lodge of England, conducted the installation ceremonies.

* * *

THE convention of the District Grand Lodge of England and Ireland will be held in London, May 1st.

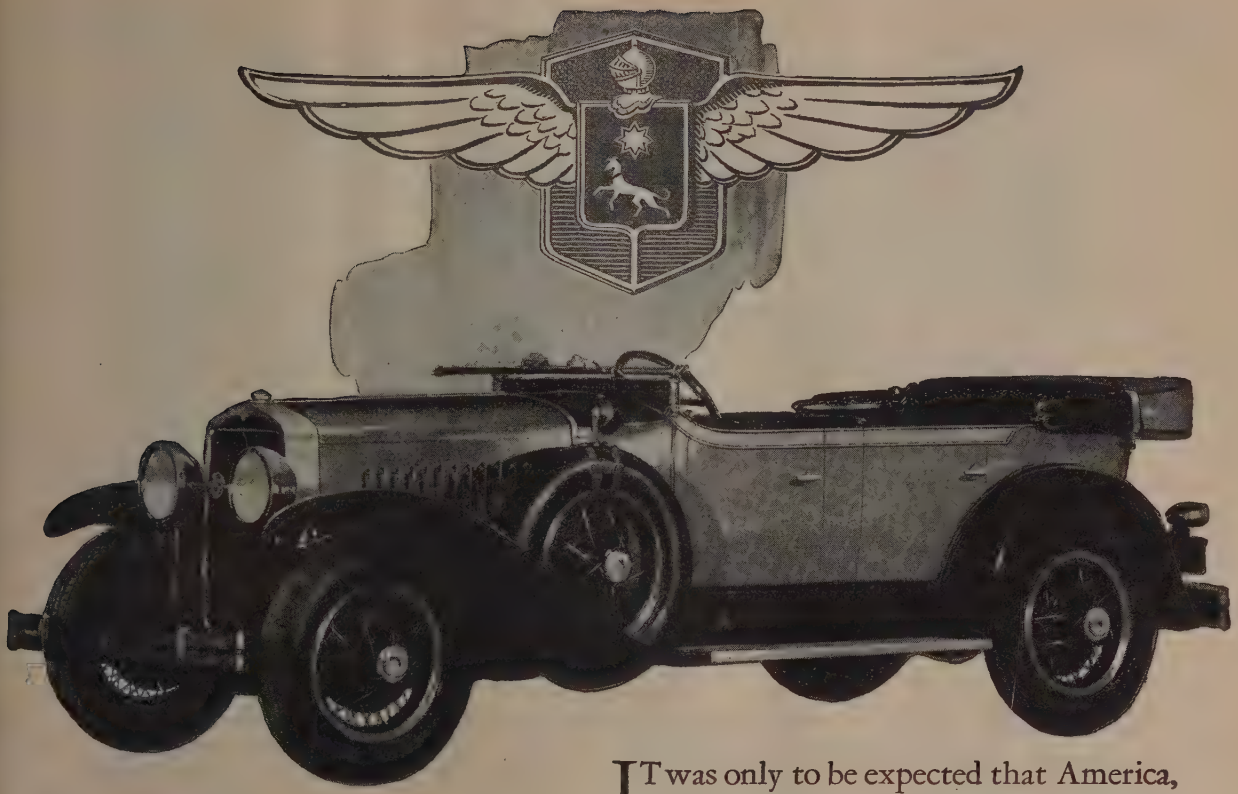
* * *

ORIENTAL JEWRY lost one of its great representatives in the death of Dr. Wellich, who for many years was a devoted member of Grand Lodge No. XI.

Dr. Wellich was in the service of the Turkish Government as chief of sanitation for the Constantinople district. His entree with the Turkish Court made him a valuable aide to Dr. Theodor Herzl when the latter went to Turkey to discuss Palestine with Ottoman officials.

* * *

B'NAI B'RITH of London are considering a plan to establish a new Lodge in the East End of the city. A large number of Jews live in that section of London and it is believed that a lodge there would be able to do a great deal of good as well as add considerably to the membership of the Order.



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Preliminary Contests of National Aleph Zadik Aleph Tourney Are Completed

THE final contests of the national debating, oratorical and basketball tournament conducted by Aleph Zadik Aleph, the Junior Order of B'nai B'rith, will be held in Chicago April 1st, 2nd and 3rd. Fred Bernstein, a prominent Chicago attorney, is in charge of arrangements for the events.

All the preliminary tournaments have been completed in the five districts of A. Z. A.

The tournament of District No. 1 was held in Omaha, Neb., and a diminutive five from Des Moines Chapter No. 4, triumphed over a field of six well-trained basketball teams.

The Des Moines team was represented by Louis Beckerman, Ben Beckerman, Phil Rubin, Sid Rubin, Lester Goldman and Sam Markman.

The Mother Chapter from Omaha for the first time in the history of A. Z. A. tournaments produced a winning debating team in the form of Ben Kazlowsky and Maurice Alperin.

The outstanding event of the tournament in District No. 1 was the oratorical contest. The Sioux City representative, Max N. Kroloff, who won the national oratorical contest last year, again was victorious. Max will be remembered as the boy who, in 1924, won third place in the national high school oratorical contest.

In District No. 2, Kansas City, Mo. Chapter No. 2 made a clean sweep of all events, winning the final basketball game from Kansas City, Kansas Chapter No. 22 by a score of 76 to 9. The following will represent Chapter No. 2 in the national basketball tournament: Phil Copland, Harry Kaufman, Nathan Aaron, Paul Moss, Jack Moskowitz, and Joe Rosensweig.

Jacob Brown and Joe Rosensweig, of Chapter No. 2 comprised the winning debate team, while Harry Gadinsky of the same chapter will represent District No. 2 in the oratorical contest.

In District No. 3, Fargo likewise made a clean sweep. In this district, the oratorical contest was won by Reuben Ashkanaze.

In addition to being the oratorical representative, Ashkanaze will be his district's champion in a debate on a team with Myer L. Ritz.

The Fargo basketball team includes Carl Lerner, Shelly Ashkanaze, Thomas Shapiro, Bernie Rutz, Ben Simon and Jerome Siegel.

The closeness of the basketball tournament in District No. 4 was the outstanding feature of the competition. St. Paul Chapter No. 10, last year's national champions, won two of the hardest fought games ever played in an A. Z. A. event, defeating Minneapolis Chapter No. 8 in a preliminary game 30 to 29, and taking the finals from the strong Duluth Chapter team by a score of 24 to 25.

District No. 4 will be represented by the following who compose the St. Paul basketball team: Seymour Simon, Harry Klein, Sam Stein, Joseph Abromovitz, Sam Barke, and Irving Perleman.

The oratorical contest also was very close with Milton Goldberg of St. Paul winning over Harry Shedlov of Minneapolis by a very small margin.

Minneapolis Chapter, which sponsored the tournament in District No. 4, came into its own in the debating division when its team, consisting of Sam Ziff and Julius Okney, won over the St. Paul team in the finals.

After having been eliminated by the Gary basketball team for two years in succession, Grand Rapids Chapter No. 5 upset the figures and emerged the victor in a hotly-contested final game with the Indiana basketeers.

Not satisfied with this well-deserved victory, Grand Rapids also triumphed in the debating tournament. District No. 5 will be represented in basketball by the following men: Louis Fine, Frank Mann, Abe Draisin, Abe Remus, Reuben Liberman, and Abe Lifschitz. Herman Pekarsky and Abe Draisin will be the debaters for this District.

Milwaukee Chapter No. 39 was the only one of the newly installed chapters to gain a victory in any of the events of the preliminary competitions. The oratorical representative of the Wisconsin metropolis, Harry Wohlberg, won a well-earned victory and will speak for District No. 5 in the finals at Chicago.

The attention of all the chapters of Aleph Zadik Aleph is now focused upon Chicago where the stage is being set for the largest and most important tournament which the Order has ever held. Some of the country's best basketball players, debaters and amateur speakers will meet in the contests. Nearly all of the boys entered in the finals are leaders of activities in their high schools and universities.

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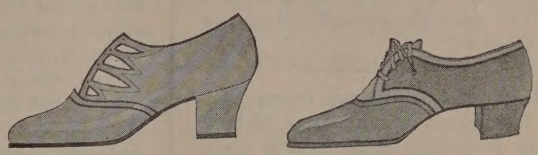

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MEN .. WOMEN .. CHILDREN

Well, What's a Game For, Anyway?

AVROM had recently received his citizenship papers and felt that now he ought to interest himself in American pastimes, like other good Americans. So he asked a friend to take him to a basketball game. They arrived late.

"You see, the score is still nothing to nothing," the friend began to explain.

"That's good," Avrom answered, "we haven't missed a thing."

And Then Berel Played "Hookey"

ONE day little Berel refused to go to *Cheder*.

"Come, Berele," his mother urged, "go to *Cheder* and I will give you a piece of strudel to take along for lunch."

Berel agreed and soon was on his way to *Cheder* with his strudel. Suddenly a dog rushed up to him, snatched the lunch and was off.

"Hey, you," Berel shouted after the dog, "you have the strudel. Now you go to *Cheder!*"

She Hasn't Heard of Lucy Stone

AN immigrant woman from Poland had a savings account, and when she made a deposit, she would always mark an "X" on the receipt, for she hadn't yet learned how to write her name.

On one occasion, however, she made a circle.

"How does it happen you don't make an X as usual?" the bank teller asked.

"Well, I got married yesterday and changed my name," the woman answered.

One Law You Can't Break

THIS one occurred in a night school for foreigners.

Mendel, late of Polska, Poland, was all confused by the laws, amendments and ordinances that one ought to know to be a good citizen of the land. And then the instructor undertook to teach a few fundamentals of physics. He started with the law of gravity.

"The law of gravity is what keeps us on earth," he explained.

"Tell me," Mendel interrupted, "How did we stick on before the law was passed?"

THERE are some students who hold that a sense of humor is one of the early manifestations in the development of a race. In that case, Jewish humor may be considered a highly cultivated medium of expression—an advanced mode of thinking that has its origin in an ancient civilization. To paraphrase Disraeli's famous statement, our ancestors may have been telling jokes when the progenitors of other peoples were still lurking in the jungles.

We know this much: there are certain typically Jewish jokes that are funny only to Jews—that fall flat when told before non-Jewish audiences. These stories usually are the kind that appeal to reason, to that peculiar Jewish reason which draws fine distinctions and is able to reveal the comic incongruities in an idea that on the surface appears to be entirely logical. We may be flattering Jewish insight too much; at any rate, it cannot be disputed that Jewish humor is unique and is worthy of a permanent and distinctive place in the world's comic literature.

With this idea in mind, we are making a collection of the best examples of Jewish humor. We are doing it through our readers from whom we solicit contributions to the Humoresque page. Send your jokes to THE B'NAI B'RITH MAGAZINE, *40 Electric Bldg., Cincinnati.*

We give prizes of books for the best contributions each month. Dr. M. Kantor, of Bluefield, W. Va., is the winner of a book this month. Several of the stories appearing here are reprinted from THE JEWISH FORWARD.

The Grocer Said the Wrong Thing

"I'M ASKING you for the last time, will you pay me the five dollars you owe me?" a grocer demanded of his customer.

"For the last time you ask me? That's good. I was getting very tired hearing you ask that foolish question," the customer answered.

They're Still Waiting

A CERTAIN important man in the community felt that to establish undisputed claim to his position, he must distinguish himself as a patron of the arts. So he commissioned an artist to paint a picture of his house and specified that he himself must be shown standing in the doorway.

The picture was completed but the artist conveniently forgot to portray the man in the doorway, expecting that the omission would be over-looked.

"Well, where am I?" the man asked when he saw the picture.

The artist hoped to get by with a joke. "You've gone into the house a moment to write a check for my work," he answered.

"That's right," the patron of arts answered. "Maybe I'll come out soon, and if I do I'll pay you. In the meantime we'll hang up the picture and wait."

Morris, Not in the Head

PAPA was in conference with his son, a college student.

"I come to this country without a penny," papa scolded. "I work in a sweatshop; I build up a business; I slave. What for? So you can have a head full of football games and dances, huh? You college boys take life to easy."

"Yeh," the son remarked casually, "and even when we graduate, we do it by degrees."

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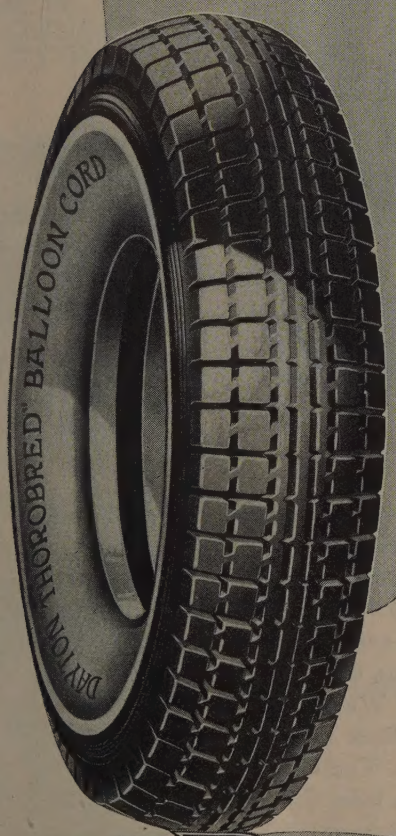

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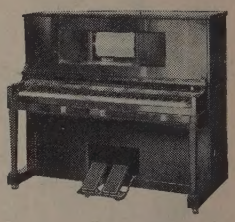

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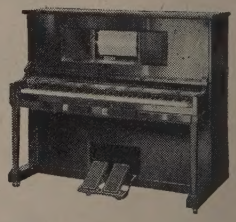

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